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THE

CHRISTIAN'S MANUAL

OF

FAITH AND DEVOTION:

CONTAINING

DIALOGUES AND PRAYERS

SUITED TO THE VARIOUS EXERCISES OF THE

CHRISTIAN LIFE,

AND AN

EXHORTATION TO EJACULATORY PRAYER,

WITH

FORMS OF EJACULATORY AND OTHER PRAYERS.

BY JOHN HENRY HOBART, D. D.,

BISHOP OF THE PROT. EPIS. CHURCH IN THE DIOCESE OF NEW-YORK.

NEW-YORK:
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TO THE

FIRST EDITION.

THE dialogues in this volume are selected and altered from a work, entitled "The Village Manual." In the revision of them, the Editor has made considerable alterations in the style, and has occasionally amplified the sentiments. It is the object of these dialogues to exhibit and enforce the various exercises, duties, and privileges of the Christian life; to awaken the careless; to excite the lukewarm; and to instruct and comfort the penitent believer.

The exhortation to ejaculatory prayer, with suitable forms of ejaculatory devotion, has been altered from an original treatise on this subject, recommended by Bishop Horne, and the Rev. William Jones, of Nayland; and their names are pledges for the soundness and the fervour of its devotional exercises.

The Editor thought that the various articles in this volume were admirably calculated to excite and cherish evangelical and fervent piety; and he has, therefore, felt himself gratified in the humble office of compiling this Manual of Christian Faith and Devotion, and presenting it to the public.

J. H. HOBART.

New-York, May 28, 1814.

PREFACE.

THE circulation of two editions of the "Christian's Manual" having obtained for it a character, which places it among the standard books of devotion, and a new edition being called for, the publishers, in order to afford it at the lowest price, have caused it to be stereotyped, and now present to the public an impression which they trust will be found both acceptable in form and correct in typography.

It seems proper, now that the great and good man who performed the office of Compiler has been removed to a better state, that something should be said in relation to the origin of the "Christian's Manual." On the first appearance in this country of the "Village Manual," the publishers were so much gratified in the perusal of it, that they determined to give a reprint. This determination was made known to their greatly lamented friend Bishop Hobart. Though delighted with the work, his active mind perceived at once its susceptibility of improvement and enlargement. He tendered his services, and the advertisement to the first edition shows what was effected.

In the second edition some alterations and improvements were made, and a number of Prayers added, which were taken from a British work then just published, entitled, "A Century of Christian Prayers on Faith, Hope, and Charity; with a Morning and Evening Devotion."

To the present edition the publishers have thought it expedient to add the Litany and Commendatory Prayers for a sick person, from the "Clergyman's Companion;" a favourite office with Bishop Hobart, and used by himself in his last sickness. Other emendation or addition than this, which no doubt would have been approved by the Bishop, the publishers think it would be presumption to attempt: indeed, were it susceptible of improvement, still, with the exception just noted, it would seem desirable that the work should remain as left by him whose memory will long be held dear by the pious of every communion.

May, 1831.

CONTENTS.

	Page.
The Self-Deceiver made acquainted with himself; in a Dialogue between a Minister and his Parishioner	13
Prayer for Repentance	45
The Penitent instructed; in a Dialogue between a Minister and his Parishioner	47
Prayer suited to the Condition of a Penitent Christian	68
The doubting Christian instructed and confirmed in his Faith and holy Resolutions; in a Dialogue between a Minister and his Parishioner	70
Prayer suited to the State of a Christian resolving to fulfil his baptismal Engagements, and preparing to partake of the Lord's Supper	85
The Christian armed against Temptation; in a Dialogue between a Minister and his Parishioner	88
Prayer for Grace to overcome Temptation	99
The Christian instructed in a holy Life; in a Dialogue between a Minister and his Parishioner	101
A Prayer for a holy Life	119
The Christian instructed in Family Duties; in a Dialogue between a Minister and his Parishioner	122
Daily Prayers for Families	145
Sunday Morning	153
Sunday Evening	155
The Christian instructed how to observe the Ordinances of Religion; in a Dialogue between a Minister and his Parishioner	157
A Prayer for the right Use of the Means of Grace	170
The Christian directed as to a safe and comfortable Death; in a Dialogue between a Minister and his Parishioner	171
A Prayer for a happy Death	183
An Exhortation, with some Forms, in order to enforce and to assist in the Practice of the Duty of Ejaculatory Prayer.	
Recommendatory Address, by the Rev William Jones, of Nayland	185
Preface	187

Page.
An Exhortation, &c. 189
When you first awake, and see the light 199
While you get up ib.
When you dress ib.
Before you read the word of God ib.
When you first go abroad ib.
When thinking on these words, Can any hide himself in secret places, that shall not see him? saith the Lord: Do not I fill heaven and earth? saith the Lord ib.
When thinking on these words of Christ, Without me ye can do nothing, and no man can come to me, except the Father, which hath sent me, draw him 200
When you see the sun rise ib.
When you are at work 201
When eating or drinking ib.
When you think upon these words of St. Paul, For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. ib.
When you think upon the great dangers you are surrounded with in this wicked world ib.
Consider often that the inheritance, the treasure, the home of a Christian, is not in this world, but in heaven 202
When thinking upon Christ's death, resurrection, and ascension ib.
When you consider the great goodness of God in giving you the holy Scripture ib.
When thinking upon these words of St. Paul, In us, that is, in our flesh, dwelleth no good thing 203
When thinking upon these words of Christ, Come unto me all ye that labour, and are heavy laden, and I will give you rest ib.
When thinking upon the wide gate, and broad way, which leadeth to destruction, and upon the strait gate, and narrow way, which leadeth unto life ib.
Think often upon the sin you are most inclined to, and where lieth your greatest danger of falling 204
When thinking upon the necessity of holiness, without which no one shall see the Lord ib.
When thinking upon the name of Jesus, that is, Saviour ib.
When you are about any great business or important design ib.
When you are in a storm, or in any great fear or danger ib
When under sorrow and disquiet of mind ib.
Upon the sight of a blind man 205
Upon the sight of one who is lame, or full of sores, pain, and misery ib.
Upon seeing men quarrel and fight ib.
Upon hearing of an earthquake ib.

Page.
Upon hearing of Christians shedding each other's blood 205
Upon men's speaking evil of us falsely 206
Upon any loss or adversity ib.
When considering these words of St. Paul, God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. He hath made him (i. e. Christ) to be sin for us, who knew no sin, that we might be made the righteousness of God in him. For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God ib.
When you are tempted to any sin 207
When you have received any mercies from God ib.
Before you go a journey 208
Upon your safe return from a journey ib.
When you think upon these words of Christ, No man can serve two masters ib.
When troubled with disorderly and sinful thoughts ib.
When buying or selling, when in the shop or market ib.
When hearing thy neighbour curse or swear 209
When you hear any one backbiting, spreading false reports of his neighbour, or using his tongue ill in any other way ib.
When inclined to be proud of your sense and understanding, of your riches, beauty, strength, or good works ib.
When hearing good of any one 210
When thinking upon God's providence ib.
At giving alms, or doing any good work ib.
When looking at the light 211
When thinking upon God and religion ib.
Against temptation ib.
When receiving any injury, or ill language ib.
When it rains 212
When it thunders ib.
When it snows ib.
When you go to a feast, or entertainment ib.
When laughed at for going to Church, or performing any religious duty ib.
When dejected and cast down ib.
When you think on your baptismal vow, to repent, believe, and obey ib.
When thinking upon your being a member of an Apostolic Church 213
When thinking upon the wise virgins who trimmed their lamps ib.
When you undress 214
When you lie down in your bed ib.
If you cannot sleep ib.
When thinking upon the many transgressions and iniquities which you have committed against God 215

Page.
When thinking on these words of Christ to the goats, i. e. the wicked, on the left hand, at the last great day, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels 216
When thinking on Christ's words to the sheep, i. e. the good, on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ib.
When you turn your eyes to the sun, moon, or stars, or to this earth, which is full of the goodness of the great Maker of them all 219
When you hear the birds sing ib.
When the weather is unseasonable ib.
When the weather is fair, and there is a good harvest 220
When you eat the fruit of the trees ib.
Upon a fine prospect ib.
Upon the spring 221
Upon the fall of the leaf ib.
Under all troubles and afflictions 223
Upon the beginning of a sickness 224
Upon taking physic ib.
Upon a recovery from sickness ib.
Upon continuance of sickness 225
Upon taking a nauseous medicine ib.
When in pain ib.
Upon the tolling of a bell for one departed ib.
When you are at a funeral 226
Upon the sight of a grave digged up ib.
When heaven is mentioned ib.
Consider, and meditate often on the wonders of redemption 228
Upon your death-bed ib.
Reflections proper for persons at sea, and those who live near the sea 229
When you see a ship under sail 230
When you look at the sea 231
When you look at a troubled sea ib.
When you view an angry sea, or hear a violent wind ib.
When you go to sea ib.
When you are in a storm 232
When the storm rises so high, that the ship is ready to sink ib.
After a storm ib.
On a safe return from sea 233
The Apostle's Creed, explained in a devotional form ib.
The Lord's Prayer in a devotional form 253
Of Grace before and after Meals 259
A Grace before Meat ib.
A Grace after Meat ib.
As you go into Church ib.
As you go out of Church 260

	Page.
A Prayer on coming to your seat in Church	260
After Church	ib.
Daily Devotions—Morning Prayers	261
Evening Prayers	265
Sunday Morning	266
An Act of Faith	268
An Act of Praise	269
Sunday Evening	270
Prayer for Grace	271
An Act of Intercession	272
A Prayer	276
Monday Morning	277
An Act of Praise	ib.
Monday Evening	278
A Prayer for Grace to keep the Commandments	279
Tuesday Morning	280
Prayer for Grace	281
Tuesday Evening	ib.
Wednesday Morning	282
An Act of Praise	ib.
Prayer for Grace	283
Wednesday Evening	ib.
Thursday Morning	284
An Act of Praise	ib.
A Prayer for Grace	286
Thursday Evening	287
An Act of Intercession	288
Friday Morning	289
A Prayer for Grace	290
An Act of Praise	ib.
Friday Evening	291
An Act of Intercession, from the ancient Liturgy of the Church of Jerusalem	293
Saturday Morning	296
Saturday Evening	297
A Litany, or humble Supplication for those Virtues and Graces which respect our Duty to Almighty God, our Neighbours, or ourselves	299
A Prayer for Christmas Day	306
A Prayer for Good Friday	307
A Prayer for Easter	308
A Prayer for Whitsunday	309
Morning Prayer for a very young Child	310
Evening Prayer for a very young Child	ib.
Morning Prayer for a young Person	311
Directions for a young Person in the Evening	312
Evening Prayer for a young Person	313
Ejaculations at going to Bed	314
Directions to young Persons, relative to the Lord's Day	ib.

	Page.
Before Church Time	315
In the Church	ib.
After Church Time	ib.
A Morning Prayer for a Servant	316
An Evening Prayer for a Servant	317
A Prayer before Confirmation	319
A Prayer after Confirmation	320
A Prayer to be used before receiving the Holy Communion	ib.
An Ejaculation, to be said at the Lord's Table just before receiving the Bread	321
To be said after receiving the Bread	ib.
To be said before receiving the Cup	322
To be said after receiving the Cup	ib.
A Prayer to be said after receiving the Holy Sacrament	ib.
At the Commencement of Devotion	323
For True Devotion	324
For Faith	325
For a right Use of the Faculties of the Soul	326
For a Removal of the Obstacles to Belief	327
For an effectual Belief of the Christian Religion	328
For Courage in the Profession of Christianity	330
Christmas—for the inestimable Blessings of Redemption	331
For the Love of Christ	332
On the Commencement of the Year	333
Epiphany—for the Blessings of Christian Knowledge	334
For Examination	335
A General Confession	336
True Contrition	337
For Pardon	339
Good Friday—for the Atonement	ib.
Easter—for the Resurrection	341
For Ascension Day	343
Whitsunday—for the Influence of the Holy Spirit	344
For Grace	345
Trinity Sunday—the Trinity in Unity	ib.
For the Blessings of a Redeemer	346
On the Study of Religion	348
For Assistance in the Study of the Scriptures	349
Against inquisitive and perplexing Thoughts	350
For Grace to suffer as a good Christian	351
For Zeal	ib.
For the Performance of God's Will on Earth, as it is in Heaven	353
For Wisdom from Above	354
Against Superstition	355
For Patience, founded on a firm Belief of a Future State	356
Against Hardness of Heart	357
For Hope	358
For the Happiness of Heaven	359

	Page.
Against Sorrow without Hope	360
In Time of Temptation	361
For Strength against Dangers	362
Against the Temptations of the World, the Flesh, and the Devil	363
For the continued Favour and Protection of God	364
For Temporal Blessings	365
For all God's Mercies	366
For Trust in God	367
For Acceptance	368
Against Melancholy and Dejection of Spirit	ib.
For a Person troubled in Mind or Spirit	370
For the Assistance and Protection of God	371
For Charity and Brotherly Love	ib.
For Personal Virtues	372
For Charity and Beneficence	374
For love to mine Enemies	375
Against Revenge	376
Against immoderate Anger	378
For Compassion to all Men	ib.
For Meekness and Quietness of Spirit	380
For Sobriety and Temperance	381
For Sincerity	382
For Humility	383
For Uprightness	384
For Holiness	386
For Obedience	387
Against all Impurity	388
For Modesty and Chastity	389
For Mortification and Self-Retirement	391
For Diligence	392
For Contentment	ib.
For Justice	394
For Unity	ib.
For Good-will to all Mankind	395
For Constancy	396.
Against Covetousness	397
Against Worldly-Mindedness	ib.
Against Swearing, Lying, and Slander	398
Against Hypocrisy	399
For Resignation	400
For Submission to the Divine Will	401
For Steadfastness	402
For an Increase of Faith, Hope, and Charity	403
On the Commencement of any Undertaking	404
For Preservation on a Voyage or a Journey	406
In Sickness	407
With one who is very ill	408
A Litany and commendatory Prayer for a sick Person	409
A Prayer for a sick Person at the point of Departure	413

	Page.
For Recovery from Sickness	414
For Resolution to Redeem the Time	416
On the Return of the Day of One's Birth	417
At the Close of the Year	418
For the Blessings of the Year	419
For a due Improvement of Time	420
On the Choice of Friends, and the Duties of Friendship	421
On the Death of Relatives or Friends	422
For a Preparation for Eternity	423
On the Last Judgment	424
The Husband's Prayer	ib.
The Wife's Prayer	426
The Parent's Prayer	427
For Parents	428
In Youth	429
For the Aged	430
For the Ministers of God's Word and Sacraments	432
For Magistrates	433
For Friends and Benefactors	435
A Paraphrase of the Lord's Supper	436
Morning Prayer	437
Evening Prayer	439

DIALOGUE I.

THE SELF-DECEIVER MADE ACQUAINTED WITH HIMSELF; *in a Dialogue between a Minister and his Parishioner.*

Minister. WHEN I saw you last, my friend and neighbour, I told you that love and duty oblige me, besides my public preaching, to watch over my flock, and to instruct them, separately, as far as I am able. We cannot, you know, speak so familiarly in a common sermon, as in private conference; and therefore I entreated you to allow me, now and then, to have a little sober talk with you, when all other matters might for a time be laid aside; and I am now come to claim your promise to give me a patient hearing.

Parishioner. You are welcome, Sir; though, being ignorant and unlearned, I am loth to talk with such a man as you about matters of religion, which I do not well understand; but because you desired it, I could not refuse you.

M. You shall see that I come not to dispute with you, nor to propose to you any needless questions, but merely to help you so to live that you may inherit everlasting life.

P. I have sense enough to know that Christ's ministers must suit their instructions to their hearers. But to tell you the truth, Sir, there are

so many busy fellows who love to meddle with other people's matters, either wishing to draw us to their own opinions, or else to make themselves teachers, and to seem wiser and better than they are, that I was at first unwilling you should trouble me about religion; till I heard how discreetly and how kindly you have spoken to those who have been with you. This made me desirous of seeing you, and I sincerely welcome you to my house.

M. But I have one request to make before we begin; that we may consider ourselves as in the presence of God, and beg his blessing; and that you will not be offended with me if I speak freely, and only seek the salvation of your soul: for it is not flattery that will save souls.

P. God forbid that I should be offended with you for seeking my good; for I know you are wiser than I, and I know, by long experience, that it is nothing but our salvation which you seek.

M. I pray you then tell me in what state of preparation you think yourself for another world; and what do you think would become of you, if you should die this day?

P. God knows what he will do with us all; I know not. But we must hope the best, and put our trust in the mercy of God.

M. No doubt but God knows; but do you think that we may not ourselves know what is our real spiritual state?

P. I think not: we can but only hope well, without being sure. For who can tell the secrets of God?

M. Cannot a man know his spiritual state, if God should tell him?

P. Yes; but God tells nobody his mind.

M. There you are mistaken; for surely you think the Holy Scriptures are God's word; and whatever they tell us, that God tells us.

P. Yes; I cannot deny that.

M. Do you believe that there is another life after this, and that the soul of man goeth either to heaven or hell?

P. Yes; that must not be denied.

M. Since, then, heaven is a place of inconceivable glory, and hell of the most inexpressible misery, do you not think that there must needs be a very great difference between those who go to the former, and those who go to the latter?

P. Yes, no doubt; God is not unjust: he would not take one to heaven, and send another to hell, if they were both alike.

M. Are, then, a godly man and a wicked man so like, that they cannot be known asunder?

P. Nobody knoweth the heart but God.

M. Another cannot infallibly know it further than the life declareth it: but cannot you know your own heart? Cannot you know what you love and what you hate?

P. No doubt but a man may know his own mind.

M. Very good! And you hear the Scriptures read at Church, where there are abundance of promises made to the godly, both for this life and that to come; and terrible threatenings to the ungodly. But who could take any comfort in the promises, if he were not encouraged to hope that they belonged to him?

P. Yet this hope is little more than conjecture.

M. But do you not hear, in 2 Cor. xiii. 5. "examine yourselves whether you be in the faith or

no: prove your own selves: know you not your own selves that Jesus Christ is in you, except ye be reprobates?" Do you think God would bid men try and examine, and prove themselves, if this were impossible?

P. No: certainly we must do our best: but who can tell who are the elect? These are God's secrets.

M. When God converteth sinners, he sanctifieth them; he putteth into them a holy nature, a new mind, and a new will, and turneth them to a new life: and may not all this be known? Did you never hear, 2 Tim. ii. 19. "the foundation of God standeth sure, having this seal; the Lord knoweth them that are his; and, let every one that nameth the name of Christ depart from iniquity?" When men believe in Christ, and depart from iniquity, then they may know that they are his.

P. I cannot deny, Sir, what you say.

M. But tell me further, have you not read or heard that some are called in Scripture the children of God, and said to have his nature, and his image? and therefore are said to be born again, and born of God, and required to be holy as he is holy? And others are called the children of the Devil, and said to be of him, and to be ruled, as captives, by him, to do his works and will? And dare you think that God and the Devil are so like, as that their image, and nature, and works, and children, cannot be known one from another?

P. I dare not think so. God forbid!

M. And have you not heard in Scripture, that abundant marks are laid down, by which we may know whether we are the children of God or not?

And can you think that they are all laid down in vain?

P. No; none of the word of God is in vain.—But I must confess that I have no such knowledge of myself.

M. I plainly ask you, can you truly say that you have made it the greatest of your care and labour in this world, and left nothing undone which you were able to do, to make sure of everlasting life?

P. I would I could say so; but I confess I cannot: God forgive me, I have had some slight thoughts of these matters now and then; but I never bestowed such serious thoughts, such earnest labour upon them, as you speak of.

M. I pray you tell me, what is it that hindered you?

P. Alas, Sir, many things have hindered me; the cares and business of this world, which have taken up my mind and time; and, also, vain pleasures, the delights of sense, and a daily enjoyment of my prosperity. Something or other has so taken me up, that I had no leisure to think seriously of God, and of my salvation.

M. And do you think you have done well and wisely? Will this course serve your turn for ever? What have you now to show of all the pleasures which sin afforded you?

P. You need not ask me such a question. The pleasure is gone of all that's past; but I am still in hope of more.

M. And how long will that endure which you hope for? Are you sure to live another week, or day, or hour? Are you not sure that an end will come, and may shortly come? And where then

will be all your delights? Do you think that death is made more safe and comfortable, or more dangerous and terrible, by the remembrance of all the sinful pleasures of a carnal life? Can you comfort a dying man by telling him that he hath had a life of sport and pleasure for so long a time; and that he hath had his good things here; and that this world hath done for him all that it can do, and now he must part with it for ever? Will death be more comfortable to the rich who is clothed in purple and silk, and fareth sumptuously or deliciously every day, than to Lazarus who waiteth in patient poverty for a better life?

And as for all your possessions and wealth, what will they do for you? They may be the fuel of your transitory delights; but will you carry any of them with you? Will they make your death more safe or easy? Or do you not know, that unsanctified wealth and pleasure leave nothing but their sting behind, and prepare us for everlasting woe?

P. I know all this: and yet this world hath a wonderful power to blind men's minds, and turn their thoughts from better things.

M. It is true with those that have not spiritual wisdom, or holy inclination, to mind God or any thing truly good. But if men were wise, would the pleasures of the flesh, which are but for a moment, be preferred before holy everlasting pleasures? or could a life that is hastening so speedily to its end, make men forget an endless life?

But tell me, neighbour, did you not know that you must certainly die? And did you not know, that when death cometh, time is for ever gone, and all the world cannot recall it? Did you not know,

that our business in this world is to prepare for heaven, and to do all that can be done for our everlasting happiness?

P. I have heard all this, but it was with a negligent and careless mind; it did not stir me up to sober consideration, because I hoped still for longer life.

M. But you know that the longest life must have an end. Where now are all that lived before us? And, alas! what are an hundred years when they are gone? What now is all your time that is past? But tell me further, what saith your conscience? Did it never remind you of the end of all your prosperity, and of your soul's appearing in another world? Do you not pass through the church-yard, and see the graves, and tread upon the dust of those that have lived in the pleasures of the world before you? Have you not seen the graves opened, and the remains of your neighbours left there in the silent darkness, to moulder into dust? Have you not seen the bones and relics of your forefathers? And did you not know that all this must be your own condition? And is such a life better than heaven? And such a corruptible body fit to be pampered with all the care and labour of our lives, whilst our souls are neglected and almost forgotten?

P. God forgive us, we forget all this, though we have daily and hourly remembrancers, till death is just upon us, and then we perceive our folly. I was once sick, and like to die, and then I was troubled for fear of what would become of me: and I fully resolved to amend my life: but when I was recovered, all wore off, and the world and the flesh took place again.

M. But you are a man, and have the use of reason. When you confess that you are unprepared to die, and have done no more for your soul, tell me what can induce you to lie down quietly to sleep, when you may die and be past hope before the morning? Are you not afraid in the morning, lest you should die before night, and never more have time of repentance? How can you forget, that if you die in your sins, you must be miserable for ever? Do you not know by what a wonder of providence we live? And dare you wilfully or negligently live one day, unprepared for death in so uncertain a life as this?

P. You say well: but notwithstanding all this uncertainty, I thank God I have lived until now.

M. And will you turn God's patience and mercy into presumption, to the hardening of your heart, and the delay of your repentance? Will he always wait your leisure? Long, indeed, as you have lived, will not death come, and shortly come? And where are you then? Have you ever reflected soberly, what it is for a soul to take its farewell of this world, and to appear in another, to be judged according to our preparation in this life, and to remain in an unchangeable state of happiness or misery for ever?

P. You trouble me and alarm me by these questions: I know that death will not be prevented: but why should we begin our fears too soon? They will come time enough of themselves. The fear of death is a greater pain than death itself.

M. Alas! is dying all that you look at? Though death cannot be prevented, eternal misery may. Dying is a small matter, were it not for what follows. But can future misery be avoided, with-

out care and serious diligence? Or had you rather be condemned for ever, than be frightened to your duty, and from your sin and danger? You know, you must live happily or miserably for ever: and you may live in heavenly joys for ever, if you will. And are not these things to be thought of beforehand?

P. Really, Sir, I am afraid if I should set myself to think of another world, and the state of my soul, as seriously as you talk of them, it would frighten me out of my wits. I have seen some people quite melancholy with being so serious about such things; and therefore do not blame me for being afraid of it.

M. God be thanked, that you have yet your reason: and seeing you have it, pray consider the few following questions.

Wherefore did God give you your reason, but to use it in preparing for an endless life?

Hath not that man actually lost his reason, who hath a God to serve, and a soul to save, a heaven to obtain, and a hell to escape, and a death to prepare for, and yet spends his life in worldly vanities, and leaves all this work undone; showing more regard for a little short-lived sensual pleasure, than for endless heavenly glory? You spare no pains to avoid shame, and poverty, and sickness; and will do nothing to avoid everlasting shame and misery.

But further, what is there in God, in Christ, in heaven, or in a holy life, that should make a man melancholy to think of them? I beseech you, neighbour, consider what we are talking of. Is not God a better friend to you than any you have in the world? Do not all men confess that we

should love him above all? And is not the love of God the noblest love, and the source of the highest delight? And do you not think that heaven is a desirable place, and better than this miserable world? If so, why should the hopes of everlasting heavenly joys, and [illegible]fore-thoughts thereof, make you sad? Alas! you see we have no other cordial against our calamities in this world but the blessed hopes and prospect of the joys of heaven. If God and heaven be not our first object of regard, for what do we live in this world? And what can support our hearts under all our crosses, but the comfortable thought, that we shall for ever be with the Lord? Take away this, and you destroy our comforts! Our hearts would sink and die within us, instead of being cheered with delightful thoughts of the only good.

P. All this is true if a man were sure of heaven: but when his fears are greater than his hopes, the case is otherwise.

M. You say right: but I pray you consider, that you may most certainly avoid eternal misery, and attain eternal life, if you will but consent to the offers of that Saviour, who will freely save you, from sin now, and sorrow hereafter.

P. I pray you, Sir, tell me then what makes the thoughts of an eternal world so terrible to us? and what makes so many who are troubled in conscience, so melancholy and wretched?

M. Various are the causes which may be assigned: worldly crosses; bodily disease; the remembrance of sins past; the fear of God's justice, and a weak faith in his mercy through Christ. But some minds are distracted by a diversity of opinions in religion; and oftentimes, by falling into

the hands of weak and insufficient teachers, unable to establish in them a sure ground of hope, in the mercies of the Gospel and the merits of its all-gracious Author.

P. Having said enough to convince me that I must not, for fear of [illegible] trouble, cast away the thoughts of my soul and eternity, you will, I hope, Sir, help to guide my thoughts, or I can do nothing with them.

M. When a sinner, who has lived ignorantly, carelessly, and sinfully, for a long time, comes at last, by the mercy of God, to see his misery, it cannot be expected that he should immediately be acquainted with all those great truths which he never seriously considered before. He is like a man who hath a way to go which he never went, and a book to learn which he never before saw: he is like a man who has long been confined in a dungeon, where he has only candle light; who, when he first cometh into the open world, and seeth the sun, is astonished at the change; but must have time, before he can be acquainted with the things and persons which he never saw before. Long ignorance will not be cured at once: and darkness is naturally the parent of fear. But time, and patience, and divine light, will overcome them both.

But now, to direct your thoughts, as you desire me, I think that the next thing you have to do, is, to look into your heart, and look back upon your life, in order to resolve this question, whether you are yet a truly converted sinner, and are reconciled to God? Whether, if you should die this night, you think you should be saved or not?

P. God knows: but I hope well: for no man must despair.

M. As for your hoping well, I must tell you, that there is such a thing as hoping against hope. To a repenting believer, God promiseth forgiveness and salvation: and such a one may reasonably hope for it, and God will never disappoint his hopes: but to unbelievers, ungodly, impenitent persons, their own deceitful hearts alone falsely promise forgiveness and salvation.

You do not think, then, surely, that if all men should hope to be saved, this hope would save them?

P. No; but yet there is some comfort in hoping well.

M. True; but is this to hope well? is hope to be saved, in such a condition, in which God saith, that no man shall be saved? is not this to hope that God's word is false? and should a man hope that God will act contrary to his word?

P. But may we not hope, that God will be better than his word? There is no harm in that.

M. That which you call better is not better, but worse. For where then were the justice of God? What is the law made for, but to be the rule of the subject's life, and of the judge's sentence, and to tell men what they must expect? A righteous governor must rule according to his laws, or else he deceives men by them; which is not to be imputed to God, who will never falsify his word.

P. Yet surely the king may pardon an offender.

M. God, it is true, being merciful, hath given us a Saviour, and by him the pardon of our of

fences: but not absolutely: he pardoneth us by an act of oblivion, a pardoning law: but this law maketh our faith and true repentance (or conversion) the condition of pardon. God holds forth pardon to all the world, if they will but receive it thankfully on his terms, and cease their rebellion, and return to him: but he hath resolved, that they who continue to refuse this pardon and mercy, shall be doubly punished; first for their common sins, and then for their base unthankfulness and contempt of mercy. It is, therefore, foolishness for any one to say, I hope God will forgive me, and be better than his word. He hath already forgiven you, if you repent and turn to him: but if you will not, it is impudence at the same time to refuse forgiveness, and yet to hope for it; to despise mercy, and say, I hope for mercy.

It is impious to say, that God can be actually reconciled to ungodly souls, and take them into his favour and his kingdom. It is a thing impossible, and a contradiction, for a man to be forgiven and saved, who is unholy and unconverted.

P. I understand these things better than I did but I cannot help thinking, that your language may tend to drive men to despair.

M. You are greatly mistaken; I am driving you *from* despair. There is no hope of the salvation of a sinner who continues unconverted: everlasting despair will be the portion of all who die unconverted and unsanctified; and this is the state from which I am desirous to keep you.

Suppose you met a man riding post towards York, thinking he is in the way to London, and telling you, "I ride for life, and must be at London at night." You would tell him that he must turn

back again then; and that the further he goes, the further he will be from his purpose: and suppose he should answer you, "I hope, truly, I have not lost all this time, and travel; I hope I may come this way to London." Will not you tell him that his hopes will deceive him? that there is no hope of his reaching London that way, but must needs turn back? And if he should reply, "You would drive me to despair; I will hope well and go on;" what would you say to this man? Would you not take him for a fool or a madman?

So say I to you: if you are out of the way to heaven, you must despair of ever coming thither, till you turn. Changing false for sound hopes, is not despair, which is casting away all hope. There is nothing hinders men from repenting and being saved, more than hoping to be saved without true repentance: for who, while he hopes he is right and safe already, will ever return to God?—Every wise man must have some ground and reason for his hope: and should a man's everlasting state be trusted to unsound and uncertain hopes?

P. No, certainly, if we can have better.

M. Tell me, then, what are the grounds and reasons of your hope? Heaven is not for all men. What have you to show, that will prove your title to it?

P. I ground my hope on the great mercy of God.

M. But God's mercy saveth none, but the truly penitent. It is the refusal and abuse of mercy that condemns men. The question then is, whether this mercy will save you?

P. I place my hope in Jesus Christ, who is my Saviour.

M. But Christ saveth not all men. What hope have you that he will save you more than others?

P. Is it not said, that he is the Saviour of all men, and that he is the Lamb of God, that taketh away the sins of the world?

M. Yes; through his sacrifice pardon is made possible to all men; but till they believe and repent, they are not actually pardoned. Though a physician may undertake to cure all the patients who will trust him and take his remedies; yet all may die, who will not trust him and be ruled by him.

P. But I do believe in Christ, and believers are forgiven.

M. If you truly believe, you have good reason for your hopes; but I am afraid lest you should be mistaken in so great a business. I must first tell you, therefore, what true believing is. Every true believer doth believe in God the Father, the Son, and the Holy Ghost.. And he believeth all God's word to be true; and he heartily consents, that God be his only God, and that Christ be his only Saviour, and the Holy Ghost his Sanctifier; and he trusts himself wholly to God for happiness and salvation. Do you do this?

P. I believe in God, and trust in him.

M. I hope you do; but let me ask you, Do you believe that, without repentance, conversion, and holiness, none can be saved, and see God? and that if any man have not the spirit of Christ, he is none of his? If you do not, you have not a true and sincere faith.

Do you consider the love of God and the glories of heaven to be your happiness; trusting to nothing in this world, neither health, life, wealth, nor plea-

sure, for your only comfort and your supreme content?

Do you desire and trust that Christ will save you from all your sins, and will teach you the will of God; and that he will sanctify you by the Holy Ghost, that you may live a spiritual life in the love of God, and mortify all fleshly desires; and that you may be exalted and advanced to the greatest degree of Christian holiness?

P. I really think it difficult to answer these questions.

M. You may know, whether you believe and trust in God and Christ, or not, if you will consider the following particulars:

You must trust in God as your Lawgiver and Ruler; and you must trust in Christ, to justify and save you from your sins; and you must trust in the Holy Ghost, to illuminate, sanctify, and quicken you, and, by degrees, to make you perfectly holy, as far as human nature will admit. These are the things for which God is to be trusted.

To believe in God, is to believe his word: and if you believe the word of God, you must believe that he will save converted believers, and condemn all the ungodly and unbelievers?

Belief and trust in God will be seen in their effects. A man cannot truly believe that he shall have a life of joy in heaven for ever, if he lives a carnal and worldly life. It is impossible truly to believe that the wicked shall be turned into hell; and yet go on still in wickedness.

P. I cannot deny that what you say is plain truth.

M. Suppose you were sick, and only one physician could cure you and he offered to do it freely,

if you would trust your life to his skill and care; and some gave out that he was but a deceiver, and not to be trusted; while others tell you, that he never failed where he undertook to heal. If you trust him, you will commit yourself wholly to his care, and follow his counsel, and take his medicines, and forsake all others: but if you distrust him, you will neglect him; and if any should say, "I trust this physician with my life," and yet will take neither his advice nor his medicines, would you not count him mad, that looked for a cure by such a trust?

P. I confess this helps me better to understand what trusting in God and believing in Christ is. I fear many say, they trust in him, who keep their sins, and hold fast the world, and never think of forsaking all for the hopes of heaven.

But I thought, Sir, that this command of forsaking all, and taking up our cross, had been spoken only to such as lived in times of persecution, when they must deny Christ or die; and not to us, who live where christianity is professed. God forbid, that none should be saved but martyrs!

M. So say I: but you are to be told, that it is the law of Christ, that we deny ourselves, and forsake all things and persons that would prove an hinderance to our salvation, and even take up the cross, if required, and follow him, or else we cannot be his disciples. Matt. x. 37. And do not all that are baptized, promise and vow to forsake the world, the flesh, and the devil, and to take God for their only God? But you cannot renounce this world as you have promised, unless you love God and heaven better than the world.

P. No man is likely to do that, to which his heart is not first disposed, and which he is not resolved to do.

M. You see, then, the case is plain, that every one who will be Christ's disciple, must forsake the world in heart and resolution. "If any one love the world in an inordinate degree, the love of the Father is not in him." 1 John ii. 15.

By this time you may perceive, if you are willing, whether your faith in Christ, and trust in God, have been true or false. And now tell me, what else you have to prove, that your hope of salvation is built on God?

P. My next proof is, that I hope I truly repent of my sins: and God hath promised to forgive them that repent.

M. Repentance is a good evidence as well as faith: but here you must be sure to understand well what true repentance is.

P. To repent, is to be sorry for my sins, when I have committed them, and to wish I had never done them.

M. If you know repentance no better than this, you may be undone by the mistake. True repentance is such a settled change of the mind, will, and life, from a carnal and ungodly state, to a spiritual and heavenly one, as maketh us hate the sin which we loved, and heartily prefer a holy life, and all those duties to God and man, from which our hearts were before averse. And this change is so firmly established in us, that it is become as a new nature to us.

P. There is a great deal in this. I pray you, Sir, explain it to me more particularly.

M. By this you may see what makes a true

repentance, and distinguishes it from that which is partial and false.

True repentance is a change of the whole soul, the judgment, the will, and the life. It is not a change only of a man's opinion, but of his heart, and his conversation.

It is a turning to God, and setting our hearts and hopes on heaven, so as to love holiness, and seek God's kingdom above this world. It is merely the effect of melancholy, when men cry out against the vanity of this world, yet set not their hearts upon a better, and seek not after heavenly felicity.

True repentance is a settled and an effectual change. It is but a counterfeit repentance, when men are sorry for having sinned, but amend not; are sorry to-day, and yet sin again to-morrow.

P. But Christ bids us forgive those that seven times in a day trespass, and seven times in a day return and say they repent. And will not God, then, do the same?

M. Christ speaketh of *true* repentance, as far as we can judge, and not of saying, I repent, when it is an apparent mockery. Infirmities, often returning, may consist with true repentance, because the sinner would fain overcome them, if he could. And so, if a man often wrong you through infirmity, and often repent, you must forgive him; but if your servant should every night come to you and say, "Master, I have done no work to-day; but I repent, I wish I had done it," and so hold on from day to day; would you take this for repentance! Do you think it possible for an ungodly, worldly man, to repent truly of such a life to-day, and turn to it again to-morrow? It cannot be.

When the drunkard is sick, or findeth that no-

thing is left but shame or poverty, or a wounded conscience, he may well say, I am sorry, and wish I had been sober: but still he loveth the sin, and hath no true change of heart and life, which is the true repentance.

P. You put me so hard to it, Sir, that I know not what to say: I know not well what to think of myself; and, therefore, as you have examined my case, I shall entreat you to help me to pass a right judgment upon it.

M. That I will gladly do; but then the patient must describe his condition before the physician can judge of his case. You must, therefore, answer me a few questions.

P. This I am ready to do.

M. I would then ask you, doth your soul and everlasting state engage your serious thoughts and regard more than your body and your worldly welfare?

P. I cannot say so, though I have often thought of it.

M. Do you verily believe, that your sins are so many and great, that if God should condemn you for them, he would not be more severe than you deserve?

P. I know you would not have me lie. I have been taught, indeed, that so it is: but my heart never perceived my sins to be so great as to deserve eternal condemnation.

M. Have you not only heard, but believed, and perceived, that you have need of Christ to be your Saviour? And is the favour of Christ of more value to your soul than all the riches of the world? Are his ransom and mediation your hope? and is his grace your earnest desire?

P. I know that we cannot be saved without Christ; but I cannot say that I have so much desired him.

M. Are you thoroughly convinced that the love and favour of God is far better than all the treasures and pleasures of this world? And do you verily believe, that all the blessed shall see his glory in heaven, and perfectly love, and praise, and serve him, and be filled with perfect joy for ever? And do you place heaven before earth, in your esteem, your desire, and hearty labour and diligence to make it sure?

P. I would I could say so: I doubt there are but few that reach so high as this.

M. Have you truly believed, that all who will come to heaven must be a sanctified people, in mind, and will, and life; and that this must be done by the Holy Ghost? And have you earnestly desired, that he would sanctify you thoroughly, and make you fervently love God, and fully obedient to his will? And have you given up yourself to Jesus Christ, to be taught and governed by him, being willing to imitate him, and to receive his Spirit?

P. I cannot say so; though I desire to amend.

M. Do you feel the evil of a carnal, unrenewed heart, and of an unholy life? yea, of your want of faith, and love to God, as well as of outward shameful sins? and are these sins of heart and practice a great trouble and burden to your mind?

P. I would it were so, but I do not find it so.

M. Can you truly say, that you live not wilfully in any known sin? and that you have no sin, nor infirmity, which you had not rather leave than keep? and that you had rather be perfectly holy,

than to have all the riches, and pleasures, and honours of this world?

P. I should dissemble if I should say so.

M. Can you truly say, that when you are tempted to your most beloved sin, God's authority, which forbiddeth it, is more powerful to keep you from it, than the temptation and your lust to draw you to it?

P. I would it were so: I should then sin less.

M. Are you truly willing to wait on God, to obtain his grace, in the constant use of the means which God appointeth you to use for your salvation, viz. prayer, meditation, the sacraments and ordinances of the Church, hearing the word, and the company and counsel of the godly?

P. I think they are happy that can do so, but hitherto, I am sorry to say, I cannot.

M. Can you truly say, that you are resolved to part with estate, honour, liberty, and life, rather than let go your faith and obedience, or by wilful sin to turn from God?

P. I know I should do so; but I am not yet come to that state of Christian firmness.

M. If you were now to be baptized, and understood what you did, would you take God for your only God and Father, and Christ for your only Saviour, and the Holy Ghost for your Sanctifier, to save you from sin and death, and to bring you to perfect holiness and glory; forsaking the world, the flesh, and the devil, and giving up yourself to God? Would you thus considerately be baptized, if it were to do again?

P. I should promise, and be baptized: but whether I should consent to all this heartily, I doubt.

M. By all these answers put together, you have

enabled me to judge of your condition. If all this be as you have answered, I must needs tell you, that I think you are yet unsanctified, and under the power of your sins. And if you should die as you are, without conversion, you are in imminent danger of destruction. You must be made a new creature, or you are undone. I know this judgment may possibly seem harsh, and be displeasing to you: But it is foolish to flatter our friends or ourselves, when we are in a most perilous state.

Yet I tell you with great satisfaction, that your case is not by any means desperate; but that you may be saved from it whenever you are willing: And that you are not so far from grace and recovery as many hardened sinners are. For I perceive that you deal openly, and are not so set against conviction and conversion as too many are.

P. I thank you for dealing plainly with me: but what makes you judge so hardly of my case?

M. I only pass my judgment out of your own mouth; for you confess that it is not yet with you, as it is with all that have the spirit of Christ. And "if any man have not the spirit of Christ, he is none of his." Rom. viii. 9.

And I will here take the liberty to add some observations of my own, which have long made me fear, that you have not yet the spirit of Christ. For I have never perceived that you considered seriously the state of your soul. As often as I have been in your company, I have heard you talking only of common worldly things, which may certainly be talked of in due time and measure; but not a word of heaven, nor that savoured of any care for your salvation.

And I have observed that you were very indiffe-

rent in the choice of your company, and more with ignorant, worldly men, or mere sensualists, than with those that set their hearts on heaven, and might have helped you thitherward by their counsel and example.

And moreover, I never heard that you encouraged the worship of God in your family. You never instructed, nor catechised, nor took care of the souls of your children or servants, only using them like your beasts, to eat, and drink, and do your work. And you are often absent from the church service, or, at best, frequent only the morning service, as if the evening worship were no part of the duty of the Lord's day; *the whole* of which you are required to remember to keep holy: this, I presume, is not serving your God as you expect to be served yourself. Would you consider any labourer of your's as having earned his day's wages, who had not employed himself more than one fifth part of it in your service? Yet this is all you bestow upon HIM, who demands at your hands, the service of the whole day; and will not (except in case of sickness, great distance from your place of worship, or real and unavoidable necessity,) accept the dedication of so small a portion of the whole that is due to him.

And you can, now and then, I am told, utter an oath or two, and a curse when you are angry; and spend the chief part of the Lord's day in common talk and business: and though I never took you for a drunkard, or a profligate man, nor heard you scorn or rail at godliness, yet you can sit by them that do it, and easily bear it, as if it were but a trifling matter: and I have heard that you once over-reached your neighbour by an unconsciona-

ble bargain; but you never made any restitution. And I perceive that you are all for yourself: (though you are a quiet and good neighbour,) you speak best of those that do you any good, be they what they will in other respects: and you have always an ill word for those that you think have wronged you, let them be ever so honest in all other respects. In a word, the love of God, and a heavenly mind, will, in some measure, show themselves, by preferring God and heaven before all: this I could never perceive in you; which made me fear your case was as bad as you now confess it.

For sure I am, that God saveth none but those who love, honour, and obey him above all others, and make him their trust, and hope, and happiness; and that Christ saveth none but those who value him as their Saviour, and give up themselves to be taught and ruled by him, and sanctified by his spirit; and that heaven is a place for no carnal person who loves the world above it, and seeks this world before it, and minds most the things of the flesh, and had rather satisfy than mortify his sinful lusts and appetites.

P. I confess, Sir, I never made the saving of my soul so much of my care, and so serious a business, as you talk of; nor hath my heart been so sensible of the need that I have of Christ, or of the greatness of God's love and mercy to sinners in our redemption; nor have I had such serious thoughts of the life to come, as to make it seem more desirable to me than this world; nor can I say, with truth, that I loved God better than my money, and estate, and pleasure; or that I ever made so great a matter of sinning, as to avoid it at the hazard of

any great suffering or loss; or that ever I was very desirous to lead a holy and a heavenly life; or that I had any great delight in the thoughts or practice of such things; much less that ever I made the pleasing of God, and the obtaining of perfect and everlasting holiness and happiness with him in heaven, to be the chief care and endeavour of my life. But yet I thought that God being merciful, I might be saved, if I believed in Christ, and put my trust in him alone. But now you have made me better to understand what it is to believe and trust in Christ, I perceive that I did not *really* believe and trust in him when I thought I did.

M. You seem, then, to acknowledge that there are such sins as presumption, carnal security, false believing, and false hope.

P. Yes; I have heard preachers often say so.

M. What do you think is presumption?

P. Presuming or thinking that we are in a state of grace, when we are not so.

M. What do you think of carnal security?

P. It is to be careless about the state of our souls, when our danger calleth for our greatest care.

M. What is false believing?

P. To believe that God hath promised that which he hath not promised; or to trust that Christ will give heaven to such as he hath told us hall not have it.

M. And what is false hope?

P. To hope for heaven or mercy without just ground, upon terms on which God never promised to give it, or hath plainly said, he will not give it.

M. You have answered very well and truly

And do you not think that all these have been your sins?

P. I am now afraid they have: but I am still loth to think that it is so bad with me: but if it should be so, I pray you tell me, what would you yet advise me to do?

M. God knows I have no desire to trouble you, nor occasion you any needless fears, much less drive you into despair; nor would I have you conclude that your state is bad, upon my word alone; but I will here lay before you some texts of Scripture, by which you may certainly judge yourself; and I will entreat you to bestow a few hours in the true and impartial examination of yourself by them, and tell me when I next see you, how you find the case yourself.

P. But if I do find it bad, I pray you tell me what I must do to be pardoned and saved.

M. I will now only tell you in general, that you must well consider how sad is the condition of an unrenewed man, that you may not delay to seek for mercy, and to come out of such a miserable state; that you need not, however, despair or be discouraged; for Christ is an all-sufficient Saviour and Redeemer.

Indeed, till you repent, and are converted from your sins, you are in a state of enmity against God and holiness: you have a will of your own, which is rebellious against God, and will still be striving against his will: you are yet unreconciled, unpardoned, unsanctified: all your sins that ever you committed, are yet upon you in their guilt. Now, if you thus die before a true and sound conversion, all your mercies, your comforts, and hopes, are gone for ever. This is as sure as that the word of God is

true. And therefore, as you love yourself, and as you care what becomes of your soul, when it must shortly leave your body, go and thoroughly examine, whether you are penitent or not.

P. Alas! Sir, I know not how to do it; therefore I pray you give me your direction.

M. With all my heart, if you will but promise me to do your best. Will you set yourself some time apart for the business, and do it as a man would cast up an account, with your most serious thoughts? And will you examine yourself as you would do another man, with an unfeigned willingness to know the truth, be it better or be it worse?

P. Alas! what good will it do me to flatter and deceive myself, when God knoweth all, and will not be deceived? I desire to know what state I am in, that I may know what course to take hereafter.

M. Indeed, till you know that, you know not well whether comfort or sorrow best become you, nor whether the promises or threatenings should first be applied by you, nor how well to use any text that you read, or any sermon that you hear. And one would think that the very uncertainty what shall become of you when you die, and whether you shall be happy or miserable for ever, would spoil your mirth, and make you sleep with little quietness, till at least you had done your best to make your calling and election sure, so as to encourage a well-grounded hope of salvation.

This is the method that I would recommend to you:

Take the Scriptures, especially those texts which I shall subjoin, and set them before you, and consider them as the word of God. Earnestly

beg God's help and mercy, to convince you, and show you your real condition. Look back upon your life, and look into your soul, and let conscience compare your heart and life with the word of God, and urge it to speak plainly, and to judge you truly as you are.

Do not only try and judge yourself by some few actions; but by the main design, and scope, and tenor of your heart and life. Judge yourself by that which hath had your chief esteem, your chief love or choice, and hath been the main end and design of all your actions. Be sure you find out, whether God or the world hath been uppermost, and hath been that, to which you have been most subservient.

Lastly. Continue the search till you know the truth; and if you cannot do it at once, return to it again till you are resolved: and come and tell me how you have found the case to stand with you: and the Lord assist you.

The texts which I would set before you, are these which follow:

John iii. 3, 5, 6. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.

John iii. 16, 18, 19, 20, 21. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life—He that believeth on him is not condemned, but he that believeth not is condemned already—And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds

were evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Matt. xxviii. 19, 20. Go and teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. So Mark xvi. 16.

Matt. xviii. 3. Verily I say unto you, except ye be converted and become as little children, ye shall in no wise enter into the kingdom of Heaven.

Acts xxvi. 18. To open their eyes and turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among the sanctified, by faith that is in me.

Luke xiii. 3, 5. Except ye repent, ye shall all likewise perish.

Rom. viii. 1, 2, &c. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh, cannot please God: but ye are not in the flesh, but in the Spirit, if the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his—13, &c. For if ye live after the flesh, ye

shall die; but if ye by the Spirit do mortify the deeds of the body, ye shall live: for as many as are led by the Spirit of God, they are the sons of God ——Ye have received the Spirit of adoption, whereby we cry Abba Father: the Spirit itself beareth witness to (or with) our spirit. that we are the children of God.

Gal. v. 19, &c. Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like:——They which do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law; and they that are Christ's have crucified the flesh, with the affections and lusts thereof. Gal. vi. 14. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.

2 Cor. v. 17. Now if any man be in Christ, he is a new creature: old things are past away; behold, all things are become new.——1 Cor. vi. 9, 10, 11. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. So Ephes. v. 3, 4, 5, 6, 7, 8, 9, 10, 11.

Heb. xii. 14. Follow peace with all men, and holiness, without which no man shall see the Lord.

Tit. ii. 11, 12, 13, 14. The grace of God, which bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.

1 John ii. 15. Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him.

Luke xvi. 13. Ye cannot serve God and mammon.

1 John v. 4, 5. Whatsoever is born of God overcometh the world. And this is the victory that overcometh the world, even our faith.

1 John iii. 10. By this the children of God are manifest, and the children of the devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother. 14. We know that we have passed from death to life, because we love the brethren: he that loveth not his brother abideth in death.

Psalms i. 1, 2. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord, and in his law doth he meditate day and night.

Rom. xiii. 13, 14. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and

envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.

Matt. i. 21. He shall be called Jesus; for he shall save his people from their sins.

Rev. xxi. 7, 8. He that overcometh shall inherit all things; and I will be his God, and he shall be my Son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

2 Tim. iv. 8. There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me; and not to me only, but to all them also that love his appearing. Read Matt. xxv.

Prayer for Repentance.

(In the Language of the Book of Common Prayer.)

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of my heart by the inspiration of thy Holy Spirit. Do thou, O God, without whom nothing is strong, nothing is holy, grant me the aids of thy grace, that I may examine myself, and judge myself, that I be not judged of thee; that I may repent me truly of my sins past, and turn to thee with full purpose of heart to serve and please thee. And make me, I beseech thee, O God, deeply sensible of the shortness and uncertainty of human life. In the midst of life I

am in death: O God, to thee only can I look for succour. And yet thou for my sins art justly displeased. But, O merciful Father, who hast declared in thy holy word, that thou dost not will the death of a sinner, but rather that he should turn from his sin and be saved, mercifully receive me. Spare me, good Lord. Enter not into judgment with me, a miserable sinner. Create and make in me a new and contrite heart; stir up in me a godly sorrow, that acknowledging my wretchedness, and truly lamenting my sins, I may obtain of thee perfect remission and forgiveness. Hear me, O Lord, for thy mercy is great; and after the multitude of thy mercies, look upon me through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

DIALOGUE II.

THE PENITENT INSTRUCTED; *in a Dialogue between a Minister and his Parishioner.*

Minister. WELL, neighbour, have you examined those portions of the word of God which I selected for you?

Parishioner. I have done, Sir, what I was able.

M. And what do you think now of your state?

P. I will tell you, Sir: when I first read the promises to all that believe in Christ, I was ready to hope that I was safe; but when I read further, I found that it was as you had told me; that I am not a penitent convert, and, of course, not in a safe state. I now, therefore, beseech you, Sir, as you pity a poor sinner, to tell me what I must do to be saved.

M. Are you willing and resolved to do it if I tell it you, and prove it to you fully by the word of God?

P. By the grace of God I am resolved to do it, be it what it will; for nothing can be so bad as sin and death eternal.

M. You say well. I will first tell you this again in general, that your case is by no means remediless, but a full and sufficient salvation is purchased, and tendered in the Gospel to you—that Christ and his grace are all-sufficient; and

that God hath given us eternal life, and this life is in his Son; "he that hath the Son hath life, and he that hath not the Son hath not life, but remaineth in his sin"—Christ having made himself a sufficient sacrifice for sins, and merited our pardon and salvation, hath conditionally made a covenant of grace with sinful man, by the promise of which he forgiveth us all our sins, and giveth us the hope of everlasting life—Christ's way of saving men from sin is by sending his ministers to preach his word, to call them to repentance, and to administer the ordinances by which he gives his Spirit to sanctify them. This Spirit is Christ's advocate to plead his cause, and do his work, and prepare us by holiness for the heavenly glory. And all the condition required of you, in order that you may have these blessings of the covenant of grace, is, sincerely to give up yourself in covenant to God the Father, Son, and Holy Ghost, and continue true to the covenant into which you have entered, by a course of active and faithful obedience.

Having well considered these points, tell me whether they be not glad tidings to such a miserable sinner as you now acknowledge yourself?

P. I have considered them: and I perceive that they are glad tidings of hope indeed. But truly, Sir, I have heard the Gospel so carelessly, that I do not thoroughly understand these things; and, therefore, I entreat you to explain them to me more fully and clearly.

M. I know you were baptized in your infancy. It was your great privilege that you were then admitted into covenant with God. This was, as the apostle says, (Titus iii. 5.) the "washing of regeneration," by which you were, as the Church

declares, "called into a state of salvation, made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven." But that dedication would serve no longer than till you come to an age, and to a capacity to consent and undertake for yourself, and to be renewed by the Holy Ghost. Tell me, then, have you ever soberly considered what your baptism was, and what covenant was then made betwixt God and you? And have you seriously renewed that covenant yourself, and given up yourself to God in the holy ordinances of Confirmation, or "laying on of hands," reckoned by the apostle (Heb. vii. 12.) among "the principles of the doctrine of Christ?"

P. Alas! I never either seriously considered or renewed it; but I thought I was made a Christian by it, and was so regenerated, that my sins were done away, and that I was a child of God, and an heir of Heaven.

M. And how did you think all your sins, since your baptism, were forgiven you?

P. I confessed them to God, more particularly before I received the Lord's Supper; and trusted that then I was forgiven; though I fear confession alone may not have had its proper effect upon my heart and life.

M. What if you had never been baptized, and were now first to be baptized? What would you do?

P. I would endeavour to understand my duty better previous to my baptism.

M. Baptism, being a mean and pledge of the blessings of the Christian covenant, entitles the worthy receiver of it to the grace and favour of God; and if you had sincerely renewed and kept

the conditions of this covenant, you had needed no new conversion, but only a particular repentance for your sins committed since your baptism. Review, then, your baptismal covenant, and understand it well, and after the most serious deliberation make the same covenant with God, as if you had never made it before, or rather, as one that hath not kept the covenant which once you made.

P. Truly, if conversion be no more than to do what I vowed to do, and to be a Christian seriously, which before I was only by name and outward profession, I have no more reason to object to it, than to be against baptism and Christianity itself. I only, therefore, beg you to help my understanding concerning it.

M. You must understand and believe the articles of the Christian faith, expressed in the common Creed, which you hear every day that you go to church; and to which you profess assent.

P. Alas! I hear it, and say it as it were by rote; but I never well considered it.

M. True religion consists of three principal parts: the assent of the understanding to the articles of the Christian faith; the consent of the will; and obedience or practice. In the first part; all the articles of the Christian faith must be understood and believed. That there is one only God, in three persons, the Father, Son, and Holy Ghost; who is an infinite, eternal, perfect Spirit; perfectly powerful, wise, and good; the first, efficient, chief governing, and final cause or end of all; of whom, and through whom, and to whom are all things; the Creator, the Preserver, the Benefactor, and Governor of all things, especially of man. That this God made Adam and Eve in his own image,

under a perfect law of innocence, requiring perfect obedience, on pain of death. That they transgressed this perfect law by wilful sin, and thereby fell under the sentence of death, the displeasure of God, the forfeiture of his grace, and of all their happiness. That all of us having our nature from them and their successors, derive corruption also from them; and this corrupted nature being disposed to all actual sin, if not resisted, we should grow much worse and more miserable. That God, of his mercy and wisdom, overruled man's sin and misery to glorify his grace, promised man a Redeemer, and made a new law or covenant for his government and direction; forgiving him all his sins, and promising him salvation, if he believe and trust in God his Saviour, and repent of sin, and live in thankful and sincere, though imperfect obedience. That in the fulness of time, God sent his Son, his eternal Word, made man, to be our Redeemer; who was conceived in a Virgin by the Holy Ghost; and by perfect obedience fulfilled God's law, and became our example; and conquered all temptations; and gave himself a sacrifice for our sins; suffering, after a life of humiliation, an accursed, shameful death upon a cross; and being buried, he went into the place of departed spirits, where the souls of the departed abide between death and the resurrection; and arose again the third day; and having conquered death, assured us of our resurrection; and after forty days continuance upon earth, he ascended bodily in the sight of his disciples into Heaven; where he is the continual intercessor for the church with God; by whom alone we must come unto the Father; and

who prepares for us the heavenly glory, and us for it.

That before he ascended, he made a more full and plain publication of the law or covenant of grace; and gave authority to his chosen ministers, to go and preach it to every creature, and to ordain others to the ministry of reconciliation to the end of the world; and promised them the gift and assistance of his Holy Spirit. That he ordained baptism to be used as the solemn initiation of all that will come into his church, and enter into covenant with God; in which covenant, God the Father consenteth to be our reconciled God and Father, to pardon our sins, for the sake of Christ, and give us his Holy Spirit, and glorify us in Heaven for ever; and God the Son consenteth to be our Saviour, our King and Head, our Teacher and Mediator, to reconcile us to his Father, and to justify us, and give us his Spirit and eternal life; and God the Holy Ghost consenteth to dwell in us as the Agent and Advocate of Christ, to be our Illuminator and Sanctifier, and the earnest of our salvation: and we on our part must profess unfeigned belief of this Gospel of Christ, and repentance for our former sins, and an hearty desire to receive these gifts of God; giving up ourselves, our souls and bodies, to him as our only God, our Saviour and our Sanctifier, as our supreme Lord, Ruler, and Benefactor; resolving to live as his own, as his subjects, and as his children, in entire resignation of ourselves to him, in true obedience, and thankful love; renouncing the world, the flesh and the devil, to the end of our life; not in our own strength, but by the gracious help of the Spirit of God.

This is the baptismal covenant, the manner of the outward administration of which you have often seen.

By this covenant, all that consent to give up themselves to God the Father, Son, and Holy Ghost, receive the pardon of sin; and they have the promise of the Spirit, and of everlasting life, and of all the graces necessary thereunto.

The Holy Ghost, though given to all men in a sufficient degree to enable them to work out their salvation, is, in a peculiar manner, given to all who, by baptism, are admitted into the church, the mystical body of Christ. And in all who truly believe and consent to the baptismal covenant, the Holy Spirit dwells, and conforms them to the image of God; working in them a holy activity in their duty. A holy light and knowledge of God, a holy desire after God, are imparted to them. By this Spirit the temptations of the flesh, the world, and the devil, will be overcome. They that have not this renewing Spirit of Christ, are none of his.

At the end of this world, Christ will come in glory to judge mankind, and raise the dead, and recompense all the world according to their works; when they that have sincerely kept this covenant, shall be openly justified and glorified with Christ, among the blessed saints and angels; and they that have not performed this covenant, shall be for ever deprived of this glory, and suffer everlasting misery.

These points must all be completely understood by you; or else you cannot understand what baptism, repentance, conversion, or Christianity is.

P. Alas! Sir, when shall I ever be able to understand and remember all this?

M. It is nothing more than the substance of what is taught in your Catechism; yea, it is a part of the Creed which you daily repeat, a little explained. But if you do not remember all these words; if yet you remember the sense and matter of them, it will suffice.

P. But you told me that besides understanding and belief, the will's consent is also necessary.

M. That is the second part of religion, and, indeed, the very substance of all; for what the will is, that the man is. But I need not use many words to tell you, that when you have considered the terms of the baptismal covenant, your full consent to it, is the condition upon which Christ taketh you as his own.

P. But hath my will no more to do but to consent to that covenant?

M. It is implied that your consent must still continue, and that it reach to the particular duties which Christ shall appoint you. And the Lord's Prayer is given as the more particular rule of all the desires of your will. Wherefore, you must well study the meaning of that prayer.

P. You told me also that practice is the third part of religion: how shall I know what that must be?

M. You must first know the rule of your practice, and your practice must then be according to that rule. The foundation and the end of all your practice has been already laid down.

The fundamental principle of obedience, is your relation to God according to this covenant. You are devoted to him as being totally his own: and, therefore, you must live to him, and seek his glory, and rest in his disposal of you. You are related

to him as his subject; and therefore must endeavour absolutely to obey him, above all the world. You are related to him, as his child; and therefore must live in faithfulness and love. And this is the foundation and sum of all your holy life.

The end of all your practice must be, that you may be delivered from all sin and misery, and be made more holy, and more serviceable to God, and profitable to men; and may glorify your Father, Redeemer, and Sanctifier, that you may be perfectly holy, and glorious, and happy in heaven; and may with saints and angels dwell with Christ, and know, and love, and praise, and serve the Lord of Glory, in perfect joy for evermore. These ends must be still in your view, as the great and constant motive of your practice.

As you are his subject, your obedience hath its rule; which is, the law of your Creator and Redeemer. Believe in him as your Saviour, and hope for life by his purchase and promise. We love God, as his goodness appeareth in the Gospel of his Son, and we love Christ's members for his sake; we pray for the Spirit of Christ, and obey him; and we observe that church-order, as to the ministry, the Lord's Prayer, the two sacraments, public worship and discipline, which Christ by himself, or his Spirit in his apostles, hath commanded us.

The degree of obedience necessary to your salvation, is, that it be sincere; that is, that as to the predominant inclination of your heart and life, you truly obey your Creator and Redeemer, and make this the chief business for which you live in this world.

I must also add that in all this you must still

remember, that the devil and the world, but above all, your own carnal mind and appetite, are the great enemies of all holiness and obedience. You must therefore be aware of their enmity, and the danger of it; and resolve, by God's grace, to renounce them, and resist them as your enemies to the last.

And though only sincerity is necessary to salvation, yet you must remember that you have not sincerity, unless you have a desire and endeavour after perfection; and that a great degree of holiness is necessary to an eminent degree of glory.

P. Alas! Sir, I fear I shall never remember all this.

M. You may see, then, how foolishly you have done, by losing your time in childhood and youth, which should have been spent in learning the will of God, and the way to your salvation. If you had frequently meditated on these things, and read God's word, and asked counsel of your teachers, and learned the catechism, and read good books; and if you had marked well what you heard at church, and had spent all the Lord's days in such work as this, which you spent in idleness and vain talk, you might have been acquainted familiarly with all this and more. But that which is past cannot be recalled. If you cannot remember all this, labour to understand it well; and remember that which is the sum of all.

P. What is that?

M. To believe in, and give up yourself to God the Father, the Son, and the Holy Ghost, as your Creator, Redeemer, and Sanctifier, your Lord, your Governor, and your Chief Good; renouncing the flesh, the devil, and the world.

The summary which explains this more largely, is the Creed, which is the sum of what you must *believe*. The Lord's Prayer is the sum of what you must *desire*. And the sum of moral *obedience* is in the Ten Commandments. The laws of Christ, concerning the ministry, communion, sacraments, and worship, you will learn in the church by use, and daily teaching. Cannot you say the Creed, Lord's Prayer, and Ten Commandments?

P. Yes; I learned the words, but I never laid the sense and substance of them much to heart.

M. All that I have said to you is but the sense of those three. Understand the exposition, and remember the forms or words themselves. But even your duty is yet more briefly summed up in that love, which is the fulfilling of the law. For justice is comprehended in love, which will teach you to do that to others which you would they should do to you.

P. What love is that you mean?

M. The love of God, the love of your neighbour, and the love of yourself, is the sum of all your duty.

P. This is a very reasonable duty, which no man can deny or speak against. And one part of it I shall easily keep, which is, to love myself.

M. Alas, poor man! have you kept it hitherto? What enemy have you had in all the world comparable to yourself? All that your enemies could do against you, is as nothing. What if they slander you, oppress you, imprison you, or otherwise abuse you; if you wrong not yourself, all this cannot hinder your salvation, nor make God love you the less, nor make death the more terrible; nor will it ever be your sorrow to think of it here-

after. All your enemies in the world cannot force you without your own consent to commit one sin, nor make you displease God. But you yourself have committed thousands of sins, and made yourself an enemy to God. O the folly of ungodly men! They can hardly forgive another if he assault, or slander, or injure them in any way. And yet they can go on to abuse, undo, and destroy themselves; nor will they be restrained, nor persuaded to forbear, nor show any mercy to their immortal souls. I tell you, though the devil hate you, yet hath he not done so much against you as you have done against yourself. He only tempted you to sin, but never did nor could compel you; but you have wilfully bartered your soul, as Esau his birthright, for a morsel, for a pleasant gratification, or for sinful pleasure.

P. All this is too true; and yet I am sure that I love myself. How, then, comes this to pass?

M. You love yourself with a love which is influenced by sense, and guided little by reason, much less by faith. You love your appetite, but you have little care of your soul. You love yourself, but you love not that which is good for yourself; as a sick man loveth his life, but abhorreth his meat and medicines.

Indeed, God hath planted a love to ourselves so deep in our nature, that no man can choose but love himself. And, therefore, in the commandments the love of God and our neighbour only are expressed; and the love of ourselves is pre-supposed. But Christ, knowing what destroyers men are of themselves, and forsakers of their own salvation, calls upon sinners to love, care, and labour for their own souls.

These things altogether make up man's enmity against his own salvation. The soul hath lost much of the knowledge of its own excellence in its higher faculties. Its love to itself as rational, spiritual, is dull, and wanteth stirring up. It is inordinately fallen in love with its lower faculties. It doateth on sensual objects. It is dead and averse to those noble, spiritual, higher objects, in which it must be happy. And in this sense man is his own greatest enemy.

But act as a man that loveth himself, and you are safe. God entreateth you to have mercy on yourself. He hath resolved on what terms he will have mercy upon sinners: they are unchangeably set down in his Gospel. Yet sinners will not yield to his terms. All men might be holy and happy if they would; but most men will not. They will cry to God for mercy, when judgment cometh, and it is too late; and yet now no counsel, no reason, no entreaty will persuade them to accept it.

P. It is a sad condition that you describe, and yet it is too true. It is not salvation that men refuseth, but the straight gate and narrow way which leadeth to it.

M. There is some truth in what you say, that they are against the *means* of salvation; but you are mistaken in the rest. For holiness, which they refuse, is not only a mean, but it is much of salvation itself. To refuse holiness is to refuse health and heaven.

P. The Lord knows that this hath been my case, I have been my own most hurtful enemy; and done more against myself than all the world hath done. I understand now that it is not so easy a matter to love one's own soul aright as I had thought.

M. I confess it is far more difficult to love God truly than yourself. A want of love to God is the greatest sin that we can be guilty of, and the very source of all our other sins. We love God as he is the Maker and Preserver of the world; but we love him not as he is holy, and a righteous Governor, forbidding sin, requiring holiness, hating and punishing the ungodly, restraining fleshly lusts, and not forgiving nor saving the impenitent.

If you had hitherto loved God, you would have loved his word, and have loved to praise him and call upon his name, and you would have delighted to do his will and to please him.

You fancied you was a lover of God in your sinful state of life, and thought it easy to love him; but you then knew not God, you knew not yourself, you knew not the need or the nature of true conversion. Do you not know that you have heretofore been an enemy to God?

P. I know I have been an enemy to myself, but surely nobody can be an enemy to God.

M. Where there is an aversion to serve and obey, you will allow that there is enmity. The carnal mind is enmity against God: for it is not subject to the law of God, nor indeed can be. Rom. viii. 5, 6, 7. If there were no enmity between God and man, what need was there of a mediator or reconciler? And will you think so ill of the most gracious God, and so well of yourself, as to think that the enmity is only in God, and not in you? Is he an enemy to any man that is not first an enemy to him? "He hateth all the workers of iniquity," because they are all enemies to him, and as contrary to his holiness as darkness is to light. It is the very case of all ungodly persons,

that their hearts are turned away from God to this world, and to the pleasures of the flesh; and being in love with these, they love not that God, nor that holy word which condemneth them for their sinful pleasures and pursuits.

Let your conscience speak plainly. Had not the world more of your heart than heaven? Were you not a lover of pleasure more than a lover of God? Were not your thoughts at laying down and rising up, and all the day long, more readily directed towards your worldly concernments than towards God? And were not those thoughts more pleasing and welcome to you than any other? Was not your heart so backward to think of God with pleasure, that you never seriously set yourself to meditate on him and his heavenly glory? If you had no enmity to a holy and heavenly mind and life, why did you not choose it? And why could not all God's mercies invite you to it? Nor all teaching and entreaties ever persuade you to it? Why are you yet so backward to it? Is this no enmity? And if you were an enemy to holiness, and to the holy word and government of God, was not this to be an enemy to God?

P. I never considered this state of enmity till now. I knew that I was a sinner; but I knew not that I was an enemy to God, even when I began to fear that he was for my sin an enemy to me. But I find now that it hath been with me just as you say; and I perceive that all sin hath some enmity to God in it.

M. In reading the scripture and other history, you perceive that the world hath ever consisted of two contrary sorts of men; the wicked and the godly. Those that would not have Christ to reign

over them, and subdue their worldly minds and fleshly lusts, and make them holy, are his enemies. And hath not this been your case?

P. I cannot deny it; the Lord forgive me, I see now that it is not so easy a matter to love God truly, as I thought it was.

M. To love God as God, with all our mind, and heart, and might, is the sum of holiness, the proper fruit of the Spirit, and the surest evidence of his love to us, and the very beginning and foretaste of heaven. Faith working by love, is all our religion. Therefore if love to God were easy and common, all goodness, and even salvation itself, would be so.

But having said thus much of the love of your soul, and the love of God, what think you next of the love of others? Is that also easy to you?

P. I am sometimes angry when I am wronged, or provoked, but I know no one in the world that I wish ill to.

M. So far it is well. But do you love your neighbour as yourself? I pray you understand the matter right. God must be first and principally loved, as the chief and infinite good. He must be loved for himself, as being goodness itself, and most amiable in himself; and that with all the soul. And they must be most loved who have most of the image of God, in wisdom, righteousness, and holiness. The godly must be loved as godly, with a special love. Professed Christians must be loved as such. All men, even our enemies, must be loved as men, with a common love. And all this for God's sake, and in obedience to our Saviour's will and command.

But a carnal man, loving himself more than God

makes himself the standard of his love to others. He loveth not those best who are most holy, or serviceable to God, and the public good; but those who love and honour himself most; and those who are most of his opinion, who do most for him, and are most profitable to him. Have you not loved a profane derider of holiness, who loved you, and spake well of you, and perhaps did you now and then a friendly office, better than a wise and godly person that never did any thing for you, or that had a low opinion of your sense and honesty, though not a lower or worse perhaps than you deserved?

P. I cannot deny but you describe me rightly.

M. And did you never dishonour your governors or parents? Did you never seek to hurt another, nor desire revenge? Did you never deceive your neighbour, nor wrong him any way in his estate? Did you never slander him, nor falsely accuse him, nor seek to make him contemptible to others? Did you never envy him, nor covet his estate or honours, nor seek to draw any thing from him to yourself? If you did, what love was in all this but self-love? How easily can you bear your neighbour's wrongs, reproaches, slanders, poverty, sickness, in comparison of your own? You can aggravate his faults, and extenuate your own; and judge him very culpable, and even punishable, for that which you make nothing or very light of, in yourself.

P. I must confess I have sinned against the love of God, of myself, and of my neighbour. And I see that I must have a better heart, before I can truly love either as I ought to do for the time to come.

M. I have plainly showed you the nature of true conversion, even faith and repentance; that is, the nature of the covenant made at your baptism in your name, to be sincerely renewed afterwards by yourself. What say you now to it, upon consideration of the whole? Can you heartily consent to it, and thus give up yourself to the service of God and of his Son Jesus Christ?

P. O, Sir, it is a great business; I must have many a thought of it yet, before I shall understand it well; and many a thought more, to overcome all the backwardness of my heart. Such a work is not to be so rashly done.

M. I like your answer, if it come not from unwillingness, nor imply a purpose of delay. That which must needs be done, or you are for ever undone, cannot be done too soon, so it be done well. But tell me, were you never confirmed by a Bishop, by the laying on of his hands?

P. Yes.

M. The Bishop, before he gave his blessing to those who presented themselves for confirmation, and implored upon them the Holy Ghost, put this question to them: "Do you here, in the presence of God and of this congregation, renew the solemn promise and vow that was made in your name at your baptism; ratifying and confirming the same in your own persons; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?" And you were every one to say, "I do." And it is ordered that "none shall be admitted to the Holy Communion till such time as he or she be confirmed, or be ready and desirous to be confirmed."

P. But if I must make the same preparation and covenant as if I were newly to be baptized, had it not been better to have forborne my baptism till now?

M. Certainly not. All who are to be entered into Christ's church as its members and his disciples, must enter by baptism; and this can never be done too soon. Christ saith, Matt. xxviii. 19, 20. "Go, make disciples of all nations, baptizing them." Baptism, then, is made the door of entrance into the Christian church; and there is no authority, nor example of entering any other way.

The infants of believers are to be admitted into Christ's church as its infant members and disciples; for Christ came not to destroy church privileges, but to enlarge them. Circumcision admitted the Jews' children; and though circumcision cease, the church-membership of infants ceaseth not.

God joined the children with the parents in promises and threats, blessings and cursings, in all ages before circumcision. There is no proof that ever God had any church on earth, of which infants were not members.

God hath by nature and institution made it the duty of parents to admit their children into his covenant. But under the Gospel there is no appointed way of doing this but by baptism. If God commands us to dedicate them to him, he will certainly receive them.

Scripture assures us, that Christ would not have cast off the Jewish nation, and consequently their children, from their church-state, if their own unbelief and rejecting of him had not done it. Matt. xxiii. 38. "O Jerusalem! how oft would I have gathered thy children, as a hen gathereth

her chickens under her wings, and ye would not'" They were broken off, because of unbelief: and the gentiles are grafted into the same olive; are taken into the same church-state.

Christ tells us, Matt. xxviii. 19, that nations are capable of being discipled. And "the kingdoms of the world are to be the kingdom of the Lord and of his Christ:" but there is no nation or kingdom of which infants are not a very considerable part.

Again, Christ himself was angry with his disciples, that would have kept little children from him; and said, "Forbid them not to come unto me, for of such is the kingdom of heaven." And therefore he is still ready to receive them when dedicated to him.

And the apostle tells us, that "our children are holy;" which must needs signify more than legitimate, for such are all heathens' children.

The apostles baptized whole households: and the universal church, in all ages, hath observed infant baptism.

Infants have a visible way of sin and misery, by natural descent. And if there were no visible way of their recovery by forgiveness, what hope could we have for the salvation of any of our infants?

P. But they believe not.

M. Nor do they sin; and yet, on account of their original corruption, they need a Saviour. Yet though they believe not actually, faith is promised for them by their sponsors.

P. But what good doth it to those that understand not?

M. Is it no good to have a sealed pardon of original sin? And a covenant-relation to God the

Father, Son, and Holy Ghost? And a visible title to the blessings of the covenant? And to be "no more strangers, but fellow-citizens with the saints, and of the church or household of God;" and if they die, to be rendered capable of life eternal; and thus to be regenerated, and, from being "children of wrath, to become children of grace:" all which are the benefits of baptism?

P. Have you any more to say to me on this subject?

M. Yes: I must let you know in what manner this covenant must be made. If you will be a Christian indeed, and have the benefit of it, you must consent to the whole covenant of God, and not to some part only. You must be devoted to your Creator, your Redeemer, and your Sanctifier: you must take him for your Lord, your Ruler, and your Saviour: you must be willing to be sanctified as well as pardoned, and to be saved from sin, and not only from punishment.

You must be ready to take up the cross, and deny yourself for Christ. You must take God and Heaven for your portion, and resolve to cleave to God, if you meet with ever so much tribulation in the world.

You must enter into covenant with God absolutely, without any secret exception or reserve. If you secretly keep a reserve in your heart, that you will come to Christ but upon trial; and that you will be religious as far as will consist with your prosperity and safety in this world; if you secretly except either honour, estate, or life, resolving not to lay it down though Christ require it; you then play the hypocrite, and will lose all.

Lastly; you must, without delay, give up your-

self to God, and not profess that you will do it some time hereafter. If you only consent to repent and be converted at some distant period, this is no repentance, conversion, nor true covenant with God. All this you must understand and do.

And now I will give you time to learn and resolve on all that I have said to you. Read over and over the exposition which I have given you, and ask the meaning of what you do not understand: and when you have done all, come to me and tell me your resolution.

Prayer suited to the Condition of a Penitent Christian.

(In the Language of the Book of Common Prayer.)

O Almighty God and Heavenly Father, who hast purchased to thyself an universal church, by the precious blood of thy dear Son; I heartily thank thee, that by baptism I have been admitted into this thy family, and called into a state of salvation. But, O merciful Father, I have erred and strayed from thy ways. I have done the things which I ought not to have done, and have left undone the things which I ought to have done; and here is no health in me. In thought, in word, and in deed, I have most grievously offended thy divine Majesty; and have justly provoked thy wrath and indignation against me. But, O Lord, who art a merciful God, full of compassion, long-suffering, and of great pity; who sparest when we deserve punishment, and in thy wrath thinkest upon mercy; spare me, good Lord, spare me;

enter not into judgment with me a miserable sinner. Saviour of the world, who by thy cross and precious blood hast redeemed me, save me and help me. Lamb of God, who takest away the sins of the world, have mercy upon me. Lamb of God, who takest away the sins of the world, grant me thy peace. Christ, have mercy upon me. Lord, have mercy upon me. O most merciful God, who dost so put away the sins of those who truly repent, that thou rememberest them no more; impute not unto me my former sins; for thy Son Jesus Christ's sake, forgive me all that is past; and strengthen me with thy blessed Spirit, that I may ever hereafter serve and please thee in newness of life. Grant that I may both perceive and know what things I ought to do, and may have grace and power faithfully to fulfil the same. Lord of all power and might, of thee only it cometh, that I can render unto thee true and laudable service; let thy grace always direct and follow me, that my heart and all my members being mortified from all worldly and carnal lusts, I may in all things obey thy blessed will; may truly and faithfully serve thee; and thus keeping thy commandments both in will and deed, may finally obtain thy gracious promises, and be made partaker of thy heavenly kingdom, through Jesus Christ our Lord and Redeemer. *Amen.*

DIALOGUE III.

THE DOUBTING CHRISTIAN INSTRUCTED AND CONFIRMED IN HIS FAITH AND HOLY RESOLUTIONS; *in a Dialogue between a Minister and his Parishioner.*

Minister. WELCOME, neighbour, you have been longer away than I expected. What hath been your condition since I saw you?

Parishioner. I went home, convinced that your words were true, and that I must become a convert or be undone. And I considered again and again my baptismal covenant, and the articles of the Creed, the Lord's Prayer, and the Ten Commandments. I studied the meaning of them, with that exposition which you gave me. My ignorance had so darkened my mind, that all seemed strange and new to me, though I used to repeat them by rote in the Church from time to time. And being very unskilful in such matters myself, I went oft to my neighbour Theophilus, as you advised me, and I thank him, he gladly helped me to understand the words and things which were too hard for me. But when I had done all this, my worldly business took up so great a share of my thoughts, and the cares of my family were so much at my heart, and my old companions so often tempted me, and my flesh was so loath to part with all my sin-

ful pleasures, and matters of religion were so strange to me, that I delayed my resolution, and continued still purposing that I would shortly turn to God. But while I was purposing and delaying, a fever took me; and having, as I thought, received the sentence of death, God by his terrors awakened me out of my delays.

M. You see, then, what an unreasonable thing it is to delay when you are once convinced. What! delay to come out of the bondage of Satan? out of the guilt of sin? out of the wrath of God? If death take us in an unconverted state, we are lost for ever. Do you not know that every sin, and every delay, and every resistance of the Spirit, tends to the greater hardening of your heart, and making your conversion less hopeful and more difficult? Do you hope for pardon and mercy from God? If you do, is it ingenuous to desire to commit more of that sin, of which you mean to repent, and which you mean to beg of God to forgive? Dare you say in your heart, "Lord, I have abused thee, and thy Son, and Spirit, and mercy, long; I will abuse thee yet a little longer, and then I will repent and ask forgiveness?" Do you propose to love and honour your Saviour afterward and for ever, and yet would you a little longer despise and injure him? Do you ever expect to find conversion an easier work than now? Do you know how much more you will have to do when you are converted? What greater knowledge, faith, hope, assurance, patience, and comfort, you must obtain? How many temptations you will have to overcome, and how many duties to perform, and what a work it is to prepare for immortality? And are you afraid of having too much time, and of beginning so great

a work too soon? Believe it, Satan doth not loiter —time stands not still—*behold*, NOW *is the accepted time—behold*, NOW *is the day of salvation.* O that you knew what others are enjoying, and what you are losing all the time that you delay, and on how slippery ground you stand, and what sorrows you are preparing for yourself hereafter!

P. Sir, I thank you for your awakening, convincing reasons. But God hath already, I hope, strengthened me against any longer delay. When I thought I must immediately die, all my sins and all your good counsel came into my mind; and the fear of God's displeasure overwhelmed me. What would I not have given for the hope of pardon by Jesus Christ, and for a little more time of preparation in the world, before my soul entered upon eternity? I never thoroughly saw the evil of sin, the truth of God's threatenings, the need of a Saviour, the true value of time, the madness of delay, until then. And now, Sir, the great mercy of God having restored me, I come immediately to you to profess my resolution, and to take your further good advice.

M. You see that God is merciful to us when we think that he is destroying us. Afflictions are not the least of God's mercies, which our dull and hardened hearts make necessary. Such fools we are that we will not understand without the rod. My advice is, that you read over again the doctrine of Christianity which I gave you in our second day's conference, and frequently recall to your mind the covenant of baptism, and let me see whether you understand and believe it, and consent thereto.

P. You would have me understand what I

read: I desire, then, that you would answer me these few questions, that I may more clearly proceed, and make my covenant with God with a clear judgment.

What must I trust to for the pardon of my sin? and which way and on what terms may I be sure of it?

M. The first ground of your confidence is God's mercy. This mercy hath given Jesus Christ to be our Redeemer. Christ hath, by perfect holiness and obedience, and by becoming a sacrifice to God for our sins, deserved and purchased our pardon and salvation. So that you must trust to the sacrifice and merits of Christ alone, as the meritorious cause of your forgiveness, and of your reconciliation, justification, sanctification, and salvation. But the way that God, our Father and Redeemer, takes to give us a right to these blessings, is by making with man a law and covenant of grace. By this law he commandeth us to become Christians; that is, to believe in God the Father, the Son, and the Holy Ghost, and to give up ourselves to him; to repent of sin, and turn to God by Jesus Christ. To all who do this, he giveth an interest in Christ, as their head and Saviour; and the hope of pardon and salvation. But *practical faith* is the condition on our part.

P. Are all my sins then pardonable, whatsoever? I have been a greater sinner than you know of. Alas! my sins have been so many and so great, that I can hardly think that God will pardon them.

M. The covenant of grace provides for the forgiveness of all sins without exception; that is, all sins that are repented of and forsaken: but final

impenitence and unbelief are pardoned in none. So that a true Christian is not to doubt of the pardon of any of his former sins, thus truly repented of, no more than he doubts of his faith and Christianity.

P. But I shall sin again, in some degree: how then must I have pardon of my sins hereafter? I have heard that baptism washeth away all sins; but it is long since I was baptized, and I am yet imperfect.

M. Baptism is said to wash away the guilt of original sin; and it is the pledge of the forgiveness of sin to them who still repent and believe. And God's law or covenant provideth pardon for sins after baptism, whenever we truly turn to God by faith and repentance. It provideth pardon for our daily sins of infirmity; and for extraordinary falls upon our extraordinary repentance. So that you must hereafter, for your *particular* sins, have a *particular repentance* and recourse to Christ.

P. What must I do for grace and strength to keep my renewed vows of better obedience?

M. You can do nothing that is good without "God's grace giving you a good will, and working with you when you have that good will." But the Spirit of Christ will endue your natural powers with spiritual life, strength, and activity; your understanding, with spiritual light, that is, knowledge and faith; your will, with holy love and willingness: and when he hath planted these in you, he will be ready still to preserve, excite, and increase them. So that it is the Holy Ghost that must give you spiritual life, light, and love. But you must know how to obey his motions, and not to resist him.

P. What must I do, that I lose not the Spirit and fail of obtaining these benefits?

M. You must know, that as Christ giveth us his Spirit on condition of our faith, so the continuance of it is on condition of our continuing in the faith. And the increase and actual helps and comfort of the Spirit, are given us on condition of our dependence on Christ our head, for the daily communication of it.

The means of preserving the spiritual life, are to wait on Christ in the daily exercise of faith, and in the use of all his instituted ordinances; and not to resist his holy Spirit.

P. But I am afraid I have committed the unpardonable sin against the Holy Ghost: for I have joined with profane persons in deriding the Spirit. I have mocked at them who did but talk of the Spirit; or speak of the necessity of the Spirit—and is not this the sin against the Holy Ghost?

M. The sin was very great, and the case of those that encouraged you, fearful; and no doubt but it was a sin against the Holy Ghost. But it is not every sin against the Holy Spirit which is unpardonable; only the blasphemy of infidels described, Matt. xii. which is, that when they cannot deny the mercies of Christ, they will rather hold and maintain that he wrought them by the power of the devil, than believe in him. So that it is none but infidels, and but few of them, who have this blasphemy of the Holy Ghost to answer for.

P. How shall I distinguish the operations and motions of the Spirit, from delusions? and how shall I know whether I have the Spirit or not?

M. The Spirit is from God our Saviour, and leadeth to him. Its operations are, holy light to

know and believe God; an holy love toward God, and his government and children; and a holy life or active duty toward God. If you have these, you have the Spirit of God.

The motions of the Spirit are always fitted to God and holiness as the end, and always agreeable to the holy Scriptures; and by them must be tried.

God giveth the same Spirit indeed, but not in the same measure to all. To the apostles and evangelists he gave it in an extraordinary degree to plant his church, and to indite an infallible Scripture, the records of his Gospel, and to confirm it by miracles, and leave it to the world, as the rule of our faith and life. The Spirit is given to others in an ordinary degree, only to help them to understand, believe, and obey that word.

P. What, then, is the law and rule by which I must live, according to the covenant that I have made?

M. God is the universal King, and Christ our Redeemer, as man, is the Head and Ruler of God's spiritual kingdom. God's law is written in the holy Scripture. This is the law by which you must live, and by which you will hereafter be judged.

But God hath officers under him in the world; parents and masters of families; pastors in the church; magistrates in the state. These are to promote the execution of God's law: and all these, under God, must in their places be obeyed.

P. To what church must I join myself?

M. You were baptized into Christ's universal church. But you must join with that part of the pure, reformed, and apostolical church, in which God giveth you an opportunity to worship him and

learn his will, according to his own appointment, and with the best advantage to your own soul; and where you enjoy that ministry in the orders of Bishops, Priests, and Deacons, which "it is evident unto all men diligently reading holy Scriptures and ancient authors, has been from the apostles' times." The apostle says, (Heb. v. 4.) that "no man taketh this honour unto himself" (the ministry,) "but he that is called of God, as was Aaron," by an external commission. Even "Christ glorified not himself to be made an high Priest; but he that said unto him, Thou art my Son, this day have I begotten thee." Heb. v. 5.

This external commission, without which no man can be lawfully called of God to the Christian ministry, can be derived only from Christ, the "head of the body," the church, and the source of all power in it. This commission can be derived from Christ only by succession. He commissioned the apostles to ordain to the ministry; and they constituted an order of men, now called Bishops, to whom, as their successors, like Timothy at Ephesus, Titus at Crete, St. James Bishop of Jerusalem, Epaphroditus at Philippi, and the seven Angels or Bishops of the churches in Asia Minor, the power was given to "lay on hands;" to "commit that which they received to faithful men;" to "ordain elders." By union with this apostolical ministry, you preserve the unity of the church. Remember that God is a God of order, and hates disorder in his church; and schism is a deadly sin. See then that by communion with this ministry you preserve "the unity of the Spirit in the bond of peace."

P. What are the institutions or means which I

must use, in order to preserve my union with Christ and the influences of the Spirit?

M. Prayer, thanksgiving, praises to God, and the Lord's Supper in communion with the apostolical ministry of his church; the reading and hearing of God's word, and its explanation and application by your lawful appointed minister; and holy discipline, in submission to your spiritual guides.

P. What must I do with my calling, and labour, and estate in the world: must I forsake it, or not?

M. Six days must you labour, and do all that you have to do. Exod. xx. He that will not labour (if able) is unworthy to eat. Religion must be no pretence for slothfulness. You must not love the world as your felicity, or for itself, or for your fleshly lusts. But you must make use of the world, in the service of your Creator; yea, and love it as a sanctified mean of your salvation, and as a way to your promised inheritance. You must labour for your daily bread, as well as pray for it; yea, for the maintenance of your family, and that you may have things decent, and to give to him that needeth.

But this is the thing that you must principally remember, that God and the heavenly glory must still be desired before all; and the world and all things in it are but means to help you to these; and only as they are such, must be valued, loved, desired, and sought; and whenever they oppose God and your heavenly interest, they must be forsaken.

When common worldly things thus further your obedience, and when they are devoted to God, and referred to his will and service, then they are sanctified to you.

P. What! if I am now uncertain whether my heart be sincere in this covenant which I make with God, when I renounce all, and profess to prefer him before all? Will not this be a kind of lying unto God?

M. If your heart be false, it will be lying unto God; but if it be not, it will be no lying, though you are uncertain. There is much difference between one who flattereth himself with the conceit that he consents to the covenant of God, when he doeth not; and one who is but yet deliberating, and is unresolved what to choose and do; and a third who truly consenteth and resolveth, but is afraid lest his deceitful heart be not sincere in it. All that can be expected from us is, that we speak our own minds according to the best acquaintance with them which we can get.

P. But some think that baptism is not to engage us to this special covenant; but only to admit us into Christ's school, as our teacher, that by him we may learn how to be regenerate and sincere, that we may then be pardoned. If this would serve, I could easily consent.

M. You ought to know that baptism hath been kept unchanged by the church in one form; and the church never knew any baptism but such as was joined with a profession of faith and repentance, and renunciation of the devil, the world, and the flesh, and a total dedication to God in Christ, either by ourselves, or by others in our name. The church never baptized any whom she did not consider thereby to be made visible Christians; and she considered no man as a Christian, who took not Christ for his Saviour, Priest, and King, as well as for his Teacher.

P. What if my heart should not prove to be sincere? Or what if I should fall away again hereafter.

M. If your heart be not sincere in your consent to the covenant, you will remain unpardoned in your sin and miserry.

If you fall into a particular sin, you must be restored by renewed repentance for it, through faith in Christ. But as you love God and your soul, take heed of wilful sinning! But if (which God forbid!) you should fall quite away from Christ, renouncing him, as if you believed him not to be the Messiah, your recovery will be highly improbable, to say the least of it.

P. I am much afraid, lest, when temptation cometh, I should turn again to my former folly, (though God forbid I should renounce my Saviour!) I have so corrupt a nature, and am exposed to so many temptations and worldly snares, that though I am now resolved on a holy life, I am afraid lest I should depart from my resolutions.

M. It becomes you to fear it, that so you may prevent it. But this fear should not hinder you from your holy resolutions. Dream not of joining sin and holiness, or the worldly and the heavenly felicity, and of dividing your heart and service between God and mammon; for that is the fatal self-deceit of hypocrites.

You shall not only have that which is an hundred-fold better than all that you forsake; but you shall have the world itself sanctified to your greater and eternal good.

When you are engaged in the service of God, you will find that light which will guide you through all temptations, and that delightful expe-

rience of spiritual pleasures which will make you loathe what formerly you loved. The comforts of faith, and hope, and love, will make you despise the pleasures of the flesh.

You will, moreover, have the direction, encouragement, and example of those who fear God; and the help of all his holy ordinances.

And you will be planted into Christ, and receive the communications of his Spirit; and his strength will be magnified in your weakness. You are not to trust in your own strength, but in the love of God, the grace of Christ, and the communion and operation of the Holy Ghost.

This holy resolution is a matter of absolute necessity. You must resolve on a holy life or perish for ever, and be condemned as a rejecter of salvation. God sets before you Christ, and holiness, and heaven; the devil sets before you the pleasures of sin for a moment, and everlasting misery in the end. Take which you will; for one you must have. There is no middle-way; they cannot be reconciled together.

If you well knew in what danger you stand till you are resolved to serve God, and what a scorn and indignity you put upon your God and Saviour, and Heaven, to suppose for a moment that the profits and vain pleasures of this world are better than they, and to hesitate whether your Redeemer, after all his love, should be preferred before a sinful indulgence, you would not remain undecided, but would instantly determine to engage in the service of God, and to pursue the glories of heaven.

P. But I have been used so long to a looser life, that I am afraid I shall be weary of a strict, reli-

gious, godly course, and shall never be able to hold out.

M. I tell you again, that if you think of the life to which you must turn, as tedious, melancholy, and grievous, you know it not; and are not well informed what it is that you have to do. It is the only honourable, the only profitable, the only safe, and the only truly pleasant life in the world.

You must indeed repent of sin with shame and godly sorrow; but this is only preparatory to the comfort of pardoning and healing grace.

You must believe all the comfortable promises of the Gospel; all the love that Christ hath manifested; all the wonderful history of his life and death, and resurrection, and ascension, and heavenly glory; the certainty of his word and his gracious covenant.

You must believe the wonderful love of the Father in giving us his Son, and reconciling us to himself, and adopting us as his sons, and undertaking to secure us as his peculiar treasure, and giving us his holy Spirit.

You must live under the help and consolation of the Holy Ghost, still drawing you to God, and making you more holy, and helping your infirmities.

You must live in the hope and desire of everlasting glory; verily expecting to see Christ glorified, with all the Saints and blessed Angels, and to see the glory of God, and to love and praise him to eternity.

In all your sickness, wants, persecutions, and death itself, you have all these comforts, and this hope of glory is a constant cordial to your heart;

and when others fear death for fear of hell, you must welcome it as the door to endless life.

You must live in the church, in the communion of saints, where all God's ordinances, regularly and duly administered by those having authority, will be your help for the daily exercise of these graces. And your chief exercises of piety must be, begging for more grace in fervent prayer; giving thanks for all God's mercies; singing forth the praises of Jehovah; hearing the glad tidings of the Gospel opened to you; joining in the prayers of the church; and with joy and thankfulness feasting upon Christ's body and blood, in the sacrament thereof; thus renewing your baptismal covenant, and receiving a renewed pardon, and new degrees of life and strength.

Tell me now what trouble is in all this, that a man should be afraid or weary of it? unless you take it for a trouble to live in the love of your dearest friend, and in the foretaste of everlasting joys. In a word, "godliness is profitable to all things, having the promise of the life that now is, and of that which is to come." 1 Tim. iv. 7.

P. You tell me of another kind of godliness than what I thought of.

M. To young beginners, perhaps, and to new converts, a holy life may seem strange and troublesome. It will be a wonderful preventive of your troubles and dangers, if you set out well instructed in the beginning.

But the worst and common cause of all the difficulty of a religious life is, that people are so exceeding ignorant and dull, that it is a long time before we can make them understand those few plain things which I have set before you.

P. I thank God and you, Sir, for your counsel and his grace. I am resolved, and ready to subscribe my resolution to be the Lord's, entirely upon the terms of my baptismal covenant; and I bless the Lord for this measure of his grace. What would you yet advise me to do?

M. One thing more to God's glory and your comfort, that you will the next Lord's day communicate with the church in the sacrament of the Lord's Supper, having been already confirmed; and thus renew your baptismal covenant before the church; where God will set his seal to your pardon, and to the promises of his covenant. And, in the mean time, that you will freely before God confess your sinful life, and publicly profess your repentance, and resolution to pursue a new and holy course; and thus approach the table of the Lord.

Thus much you owe to the church and godly Christians, that they may rejoice in your conversion, and may see that you are indeed a proper object of their special love.

P. But, Sir, would you have all that are converted do thus?

M. Certainly I would. Some, indeed, have kept their baptismal covenant, and preserved their baptismal grace, and lived under a sense of religion from their childhood, though with many ordinary sins; and have by degrees grown unto true godliness.

But I would have all do thus, that have openly broken that vow, and are converted afterwards to true repentance.

P. What would you have me do after that?

M. I shall, with pleasure, set down your name among the church-communicants: and I shall earnestly pray for your increase in grace, and for your perseverance; that you may live continually in the faith of Christ, and the love of God, and the communion of Saints, and return no more to your ungodly life. In the mean time, you may do as the converted Eunuch did; go on your way, rejoicing that you are united to Christ, that you are justified from your former sins, and are a true member of the family of God, and are made a fellow citizen with the Saints, and have a lively hope of everlasting glory.

Prayer suited to the State of a Christian resolving to fulfil his baptismal Engagements, and preparing to partake of the Lord's Supper.

(In the Language of the Book of Common Prayer.)

ALMIGHTY and everlasting God, by whose Spirit the whole body of the church is governed and sanctified; and who in baptism hast received me for thine own child by adoption, and incorporated me into thy holy church; I most earnestly beseech thee to give me thy grace, that I may faithfully observe my baptismal vows; that I may believe from the heart in God the Father who hath made me, in God the Son who hath redeemed me, and in God the Holy Ghost who sanctifieth me; and that I may keep thy holy will and commandments, and walk in the same all the days of my life. Mercifully look upon me, Almighty God,

and increase in me the knowledge of thy grace, and confirm in me the faith of thy holy name. O Lord, speedily keep and deliver me, who for my evil deeds do worthily deserve to be punished; that so I may be cleansed from all my sins, and serve thee with a quiet mind. Grant, Almighty God, that being *regenerated* in baptism, and made thy child by adoption and grace, I may be *renewed* by thy Holy Spirit; may crucify the old man, and utterly abolish the whole body of sin; may continually mortify all my evil and corrupt affections, and daily proceed in all virtue and godliness of living. And I beseech thee, O God, so to direct and sanctify me by thy grace, that I may worthily receive the holy communion in remembrance of the precious death and sacrifice of thy Son Jesus Christ for my redemption. Repenting truly for my sins past; having a lively and steadfast faith in Christ my Saviour; amending my life, and being in charity with all men; and, above all, rendering to thee, God the Father, Son, and Holy Ghost, most humble and hearty thanks for the redemption of the world by the death and passion of our Saviour Christ, both God and man, may I take to my everlasting comfort this holy sacrament. Duly receiving these holy mysteries ordained by Christ my Saviour as pledges of his love, and for a continual remembrance of his death, may I be fed with the spiritual food of his most precious body and blood; be filled with thy grace and heavenly benediction; be assured of thy favour and goodness, and that, being a very member incorporate of the mystical body of thy Son, I am also an heir through hope of thy ever-

lasting kingdom. And I most humbly beseech thee, O heavenly Father, so to assist me by thy grace, that I may continue in that holy fellowship, may walk in the ways of thy laws, and in the works of thy commandments, and finally be exalted to that blessed state, whither my Saviour Christ hath gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

DIALOGUE IV.

THE CHRISTIAN ARMED AGAINST TEMPTATION; *in a Dialogue between a Minister and his Parishioner.*

Minister. WELCOME, neighbour—in what state do you now find yourself as to spiritual matters?

Parishioner. I thank God, and I thank you, his minister; since I repented and renounced my sins, and gave up myself to my God and Saviour as his servant, I find myself as in a new world. My hopes revive, and I have had already more comfort in believing and in serving God, than ever I had in my life of sin. I am ashamed that ever such trifles and fooleries possessed my heart, and kept me so long from serious thoughts. Had I not now a merciful God, and an all-sufficient Saviour, which way should I look, or what should I do? O that I had sooner turned to God! and sooner cast away my sins, and begun a holy life! But "my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour," that at last his mercy hath abounded, where my sin did abound!

M. It is but little of his goodness which as yet you have tasted of, in comparison of what you will

find at last. But that you may yet make your calling and election sure, I must acquaint you what temptations you have yet to overcome, and what dangers to escape; for as yet you have only begun your race and warfare.

P. Your counsel hath hitherto been so good, that I shall gladly hear the rest.

M. The first temptation that you are like to meet with, is the seeming difficulties of understanding and believing God's word, of meditating and praying, of watching against sin, and of doing your duty. And by reason of these difficulties, Satan would make God's service seem wearisome, uncomfortable, and grievous to you, and so turn back your love from God.

P. What course must I take to escape this temptation?

M. When you meet with any difficulty, you must remember, that it is your own backwardness of heart which is the cause, and take occasion to renew your repentance. Resolve to wait patiently on God in the use of all his means: and thus, time, and exercise, and grace will make all plain, and easy, and delightful to you.

Presume not in self-conceit to cavil against what you do not understand. This is the chief thing in which conversion maketh us like little children. Children are conscious of their ignorance, and are teachable, and set not their understanding against their teachers, till they grow towards manhood; and then they grow wise in their own conceits, and begin to think their tutors are mistaken; and they set their reason against that truth which they humbly receive.

The *second* temptation will be—you will be in

danger of being overwhelmed with doubts and fears.

The tempter will strive to make you think that your conversion was not true, because you had no more contrition for sin; or that you have no grace, because you have not such a lively sense of things invisible, as you have of the things that are seen: or he will suggest to you, that now all your thoughts and discourse must be of God, and his word, and holy things; and that all other are idle thoughts and idle words; and that you must tie yourself to longer tasks of meditation and prayer than you have time and strength to accomplish.

P. Sir, you make me wonder to hear you! Can such notions of holiness come from the devil?

M. Did not the devil argue Scripture with Christ in his temptations? And doth he not transform himself into an angel of light to deceive? Whenever the devil will seem religious and righteous, he will be religious and righteous over-much.

P. What does he gain by this? Would he make us more religious?

M. You little know what he is to gain by it: he would destroy all your religion by it. Nothing over-violent is durable. Our souls here are united to our bodies, and must go on that pace which the body can endure. If Satan can tempt you into longer and deeper meditations than your body and mind can bear, you will grow melancholy before you are aware, and thus fall a sacrifice to his devices. By over-doing, you will come to do nothing in the way of your duty; and you will then have none but sad fancies or despairing thoughts in your mind; all that you hear, and read, and see, you will think makes against you; you will be-

lieve nothing that is comfortable in religion. The devil will try to persuade you that you are an hypocrite—that God is your enemy—that Christ is no Saviour for you—that the day of grace is past—that the Spirit is departed—that God hath forsaken you—and that you are undone for ever.

Hereby Satan knows that many of the ignorant and wicked will, by seeing you, be hardened into a love of sin, and will fly from religion, as tending to drive men into desperation.

P. You describe to me so sad a case as almost tempts me to be afraid of religion itself, if it tend to this. But what would you have me do to escape it?

M. Religion itself, as God commandeth it, tendeth not to this; for it is a life of holy faith, and hope, and joy; but there are errors about religion which tend to it. And especially, when any great cross, or disappointment in the world, gives advantage to the tempter to cast you into worldly discontents and cares, and trouble and perplexity of mind; this is the most usual ground of melancholy; and it turns to religious trouble afterwards.

To prevent this, set not your mind too much on any thing in the world; that the losing of it may not be able to reach your heart.

Encourage right apprehensions of the nature of religion; that it consisteth in faith, hope, and love; in righteousness and peace, and joy in the Holy Ghost; in the fore-taste of everlasting glory. And comfort youself and others, with remembering that you shall for ever be with the Lord; for ever engaged in thanksgiving to your bountiful God, and in joyful praises to him. Let these be your thoughts, your speeches, and your exercises.

When you feel any scruples begin to perplex you, open your heart without delay to a judicious minister or friend, before they take root in you, that his advice may settle and compose your mind.

A *third* temptation that will assault you, will be, doubt of your own sincerity.

And here Satan hath very great advantage; because man's heart is deceitful, and because the greatest assurance of sincerity requires much skill, and great diligence, and prudent counsel.

If you still keep in your remembrance your baptismal covenant of grace, and still act agreeably to that covenant, you must not doubt of your sincerity.

Therefore, instead of anxious doubtings, set yourself heartily to your duty; study to please God, and to live fruitfully in good works; resolve more against those sins, which make you question your sincerity. The practice of a godly life, and the increase of divine grace, will be an undeniable evidence; and you will have the witness in yourself, that you are a faithful servant of God.

Hold fast, then, your baptismal covenant, and also the Creed, the Lord's Prayer, and Commandments. If any man teach you any thing contrary to these, you must reject it; for your baptismal covenant is the sum and substance of your christianity. And if any call him a heretic, that owneth this Christian covenant, and holds fast what is set forth in the Creed, Lord's Prayer, and Commandments, believe him not, but take him for a slanderer of your brother; except he prove that your brother doth not, indeed, believe as he professed to believe, but shows some impenitent wickedness of life. The same covenant will serve

both for a test by which man's doctrines may be tried; and also who are those with whom you must have communion, and who are heretics whom you must avoid.

The holy Scripture being acknowledged by all for the word of God, you must receive no doctrine which contradicteth it; nor refuse any doctrine which is asserted in it; but try all by this divine and certain rule. And because the doubtful sense of many texts, is the occasion of men's different opinions, you may well take up with that sense which had either of these two marks: that which is so plain and frequently repeated, that, to an impartial and sober man, it is past controversy; and that which all Christians are agreed in as the proper sense, in all the commentaries of their learned men. And if you hold fast all the texts which are thus plain, and of which Christians generally give the same exposition, you will have a great store of saving truths, upon which your faith may securely rest.

Moreover, if you faithfully love and practise these, the very love and practice will help you to such a lively kind of knowledge, as will keep you from every fatal error; and will greatly advance you in doctrinal truth and practical holiness; and God will bless you with more of his illuminating help. Whilst false hypocrites, who have no religion but opinion, and proud self-conceit, and contending zeal, deserve to be forsaken of God, and given up to believe many falsehoods, and to lose the truth which they perfidiously abuse; holy souls have great advantage over worldly, self-deceiving hypocrites, on all occasions of difference and contention.

Learn all that you yet understand not, with an humble, teachable disposition of mind, from the authorized ministers of Christ set over you in his church. Think not that you are grown too wise to need their further instruction. When you grow proud of your own understanding, and think that you can judge of all things at the first hearing, and that all is false which agrees not with your first opinions; and that ministers can add but little to what you know already; then you are nearly perverted: for this self-conceit is the root of a multitude of errors.

The judgment of the generality of able, godly, and impartial ministers, should prevail more with you, than that of any partial sect, whether it be great or small; either such as contend for worldly interest, or such as run into parties by groundless dissention. For the church of Christ hath ever suffered by these two sorts, and therefore they are both to be suspected.

Ungodly, carnal men, will teach you such doctrine as tendeth to their worldly ends.

On the other hand, the injudicious sort of Christians, if once they grow into an over high esteem of their own understanding and godliness, are exceeding apt to fasten with confidence upon their first undigested notions, and publish them as saving truths, when, after a little more experience, they will be ashamed of themselves. They are apt to desire to be made conspicuous for their godliness in the world, and, with this view, separate themselves from ordinary Christians, as below them, and unworthy of their communion.

The generality of authorized divines and godly people, whom you plainly perceive to live in a self-

denying, sober, holy life, not running into proud, self-opinionated sects, but keeping the unity of the church, are they whom you may best trust with the resolution of your doubts, and the conduct of your soul, so far as ministers may be trusted.

It is not so likely, that God should reveal his mind to those injudicious persons who are most disposed to over-rate their own wisdom and godliness, and who have had least time for study, and fewest means of coming to a right understanding, and who show themselves the proudest censurers of others, and least tender of the church's peace and concord; I say, it is not so likely that these are in the right, as the main body of humble, godly, peaceable, studious ministers, who have had longer time and better means to know the truth. And the body of Christians, even the church in general, hath more promises from Christ than any particular *division* of Christians can have.

Pray earnestly to God to preserve you from error. And when conscience and experience tell you, that any opinion or party would lead you to sin, (as, to dishonour your superiors, to favour persecution or idolatry, to encourage schism and divide Christians, and set them against each other, to destroy Christian love, to favour loose and sensual living, to neglect God's ordinances, or the like,) be sure that such opinion so far must needs be false.

Remember that the Christian faith and religion is of God. If you believe the same articles merely upon the word of man, (whether few or many,) it is not properly true faith and religion in you; because it is human only, and not divine.

Therefore the use that you must make of the teachers of the church is, to help you first to know what God hath revealed, and what is his word, and then to believe and practise it.

Yet a certain belief of them in their places, is needful towards the promoting of your belief in God; for he that will believe his teacher in nothing, can learn nothing of him. But human faith is another thing, quite different from divine faith; and is but a subordinate help to it, and no part of it. So far as you learn of and believe your teachers, you are a learner and disciple of theirs; and by them may be taught to know what is the word and will of Christ. But this must be known by its proper evidence, which they must show you; and not upon their bare word alone. To be a teacher is to show you that truth and reason of believing, which they have learnt themselves from the word of God. And so far as you have learned by your teachers, what is the word and will of Christ, and believe and obey it, because it is HIS word; so far you are indeed religious, and a Christian.

Therefore, if any tell you this or that is the word of God, or this is the true meaning of the word of God, this is my counsel, and this is your duty; if they be such as you are obliged to hearken to, as being your authorized teachers, or men of credit in such matters, hear what they can say, as those duly set apart for the work of the ministry, and be willing to learn the truth; but continue merely as a learner, till you know by all their teaching that the thing is true.

If it be false, no teacher or church can make

it true, nor show you the real evidence of truth in it.

Follow these directions, and you will be safe against all the divisions and clamours of contenders, who say, here or there is the church and the truth; your way will be sure and plain before you.

P. You, Sir, have made that case clear to me, which I thought would have utterly confounded me.

M. I must forewarn you of a *fourth* temptation. You will be in danger to mistake the nature of the Christian religion, if you mind only some parts of it, and overlook the rest, and take up with the separate parts alone.

Some are so intent on their own merits, as to have low thoughts of grace and mercy; and some think so highly of the power of Divine Grace, as to disregard inherent holiness, and actual duty. Nothing is more common than to set truth against truth, and duty against duty, when they are such as God hath joined together. But the true nature of religion is nothing else, but faith turning the soul by repentance from the flesh and the world, to the love, and praise, and obedience of God, in a joyful hope of the heavenly glory.

Study, therefore, God's wondrous love in Christ, and the certainty and greatness of the glory in heaven; and delight in constant obedience to God, and in doing all the good that you can in the world; and in this way trust God quietly and gladly with your body and soul.

This is true religion. Ordinances must be observed, for they are essential steps towards these high degrees of holiness. Our minds are never to

be set against them, nor our exclusive care to be spent upon them.

P. I thank you for this warning; for I perceive by this, that a life of true religion is a very noble and pleasant life. But most good people whom I have known, do but ask what they shall do to be saved. The praises of God take up but little room in their devotions; and divine love, and the joys of faith, and hope, and holiness, are but little seen among them.

M. Your *next* temptation will be, to abate your zeal and diligence by degrees, and to become cold and formal, without the life and spirit of religion. Thus all your spiritual vigour will die away, if you be not careful to prevent it.

P. What, Sir, would you have me to do to prevent it?

M. Let your first and chief labour be to stir up your soul when you find it sluggish.

Read the most lively yet serious books.

Take heed of turning your religion and zeal to speculative opinions and parties, instead of the life and practice of faith, hope, and charity; for a factious, wrangling, contentious spirit is as destructive of true and holy zeal, as a fever is of natural heat and life.

Take heed of growing in love with the world; for as the thoughts of riches and honours grow sweet to you, the thoughts of God and heaven will grow lifeless and unpleasant.

Take heed of sinning wilfully; for all such sin hardens the heart, and forfeits the quickening help of the spirit.

Continue steadfast in the use of all God's ordinances, and the unity of the church. Inconstancy

tends to a total neglect, and a course of lifeless duty tendeth to spiritual death itself.

I shall now conclude with a recommendation of those graces and duties which will be your surest helps against all temptations whatsoever.

You must grow in holy knowledge.

You must come to a full and firm resolution to live a godly life. Resolve rather to die than wilfully sin. An irresolute person encourageth the tempter, and is more than half overcome already.

Be fearful of sinning; and, conscious of your weakness, beware of the multitude of temptations. Be constant in watchfulness, and frequently engaged in secret prayer.

Be sure that your heart and life are devoted to God, and employed in his service; and then the tempter will never find you disposed or at leisure for his evil purposes. An empty, and much more a carnal heart, and an idle life, are ready to entertain any motion to sin.

Look always by faith to Christ and his Spirit as your only strength. And trust not to your own understanding, goodness, or resolutions; for man of himself is very changeable. May the Lord confirm, and strengthen, and preserve you!

Prayer for Grace to overcome Temptation.

(In the Language of the Liturgy.)

O God, who knowest that I am set in the midst of many and great dangers; raise up, I pray thee,

thy power, and with great might succour me, that I may withstand the temptations of the world, the flesh, and the devil, and with a pure heart and mind follow thee, the only God. Grant to me such strength and protection as may support me in all dangers, and carry me through all temptations. Almighty and everlasting God, mercifully look upon my infirmities, and in all my dangers and necessities stretch forth thy right hand to help and defend me. As I lean only on the help of thy heavenly grace, may I be defended by thy mighty power. Keep me both outwardly in my body and inwardly in my soul. Order my unruly wills and affections, and defend me evermore by thy most gracious and ready help; that so, among the sundry and manifold changes of the world, I may be kept from all things hurtful, and led to all things profitable to my salvation. O God, the Protector of all those who trust in thee, without whom nothing is strong, nothing is holy, whose never-failing providence ordereth all things in heaven and earth; keep me with thy perpetual mercy; that being ready both in body and soul, I may truly and faithfully serve thee, and finally obtain thy gracious promises, and be made a partaker of thy heavenly treasure, through Jesus Christ our Lord *Amen.*

DIALOGUE V.

THE CHRISTIAN INSTRUCTED IN A HOLY LIFE; *in a Dialogue between a Minister and his Parishioner.*

Minister. WELCOME, neighbour, I should hope that, by this time, you so well understand your own spiritual condition, as to know yourself what further instructions you stand in need of.

Parishioner. Sir, you have already made known to me what is the nature of Christianity and holiness, and what are the temptations which must be resisted. I would now desire you, if I am not too troublesome, to set before me all the duties of a Christian life, that I may see them together, and know how to unite them in my practice.

M. This I will readily and gladly do; and am happy that you give me the opportunity.

Though the salvation of the soul be a matter of inexpressible importance, yet, alas! how many are there who think it not worthy of their serious inquiry; not even of the reading of a good book one hour in a week! For the sake of these careless sinners, as well as for your own use, I have here drawn up for the serious and attentive consideration of all, the following directions.

That you were originally made capable of ho-

liness and happiness, you know; that you and all men have fallen from God, and holiness, and happiness, into sin and misery, you know; and you also know that you are so far redeemed from both, as to be admitted into a merciful and saving covenant, and to have Christ and his mercy offered to your choice. But whether you are a truly penitent believer, and renewed by the Holy Ghost, and so truly united unto Christ, is a question which must be resolved. This is the work that is yet to do; without which there is no salvation. Except a man be made a new creature, holy and obedient to God, he cannot be saved. Consider soberly whether you are thus renewed by the Spirit of Christ or not. Ask counsel of those that can advise you, and pursue the search till you know your real state; and pray that, having been called into a state of grace in baptism, and having received the washing of regeneration, you may daily be renewed by God's holy Spirit, and may be enabled to give up yourself to God as your Saviour and Sanctifier, with a full resolution never to forsake him; to deny yourself and the desires of the flesh, and this deceitful world; and, animated by the hopes of heaven, to make sure of the felicity which will never have an end.

Learn by what artifice it is that Satan hindereth souls from being sanctified; that you may know how to resist his wiles. Some he deceiveth by malicious suggestions, that holiness is nothing but hypocrisy. Some he debaucheth by the power of fleshly appetite and lusts, so that their sins will not let their reason prevail. Some he keeps in utter ignorance, by the evil education of ignorant parents, and the negligence of ungodly

teachers. Some he deceives by worldly hopes keeping their minds so engaged by worldly things, that the matters of eternity can have only some loose, ineffectual thoughts. Some are entangled in evil company, who make a scorn of a holy life, or feed them with continual diversions and vain delights. And some are so hardened in their sin, that they are even past feeling, and neither fear God's wrath, nor care for their salvation, but hear these things as men asleep, whom nothing will awaken. Some are discouraged with a conceit, that godliness is a life so grievous, sad, and melancholy, that rather than endure it, they will run the risk of losing their souls—as if it were a grievous life to love God, and hope for endless joys; and a pleasant life to love the world and sin, and live within a step of misery eternal. Some who are convinced, put off their conversion, and think there will be time enough hereafter; and are purposing and promising, till it be too late; and life, and time, and hope are at an end. And some who acknowledge the necessity of holiness, are cheated by false opinions, by names, or by the show and appearances of holiness.

If thou wouldst be saved, overwhelm not thy reason by sensuality or continual diversions; but sometimes retire for sober consideration. God and conscience have a great deal to say to thee, which, in a crowd of company and business, thou art not disposed to hear. It is a miserable case, when a man who hath God, and Christ, a soul, a heaven, a hell, to think of, will allow them none but transient, hasty thoughts, and never bestow any time in serious consideration of them. Surely thou hast greater things to mind. Resolve then some-

times to spend a little time, in the deepest thoughts of thy everlasting state.

Look upon this world and all its pleasures, as a man of reason, who foreseeth the end, and not as a beast, that liveth but by sense or present objects. Need I tell thee, man, that thou must die? Is it a matter of doubt, whether thy flesh must shortly perish? and wilt thou yet provide for it before thy soul? What a sad farewell must thou shortly take of all that for which worldly-minded persons sell their souls! If thou askest, when will this be? I answer, the day is at hand. A few days more, and thou art gone! And wilt thou venture to live unprepared; and part with heaven for such a world as this?

Think moreover seriously of the life to come; what it is for a soul to appear before the living God, and be adjudged to endless joy or misery. If the devil tempt thee to doubt of such a life, remember, that nature, and Scripture, and the world's consent, and his own temptations, are witnesses against him. O man! canst thou pass one day in company, or in solitude, in business, or in idleness, without some sober thoughts of eternity? Nothing more clearly shows that the hearts of men are asleep or dead, than that the thoughts of endless joy or pain, which may be near at hand, do not constrain them to be holy, and to reject all the temptations of the flesh, as trifles and inconsiderable things.

Mark well the state of most men's minds, when they come to die! Unless it be some hardened wretch, do they not all speak well of a holy life, and wish that theirs had been spent in the love of God, and in obedience to his laws? Do they then

speak well of lusts and pleasures, and magnify the wealth and honours of the world? Had they not then rather die as the most mortified saints, than as careless, worldly sinners? And dost thou see and know this, and yet wilt thou not be instructed, and be wise in time?

Think well, what manner of men they were, whose names are now honoured for their holiness! What manner of life did St. Peter, and St. Paul, St. Ignatius, St. Cyprian, and all other saints and martyrs live? Was it a life of carnal pleasure? Did they deride or vilify a holy life? Were they not more strictly holy than any whom thou knowest? And is he not self-condemned, who honoureth the names of saints, and will not imitate them?

Think what the difference is between a Christian and an heathen. You are loth to be accounted heathens or infidels. But do you think a Christian excels them only in opinion? He that is not holier than they, is worse, and shall suffer more than they.

Think what the difference is between a godly and an ungodly Christian. Do not all the opposers of holiness among us profess to believe in the same God and Christ, and in the same Scriptures; and have they not the same creed, and religion, with those whom they oppose? And is not Christ the author of that holiness which the Scriptures command? Search and see! whether the difference be not this, that the godly are serious in their profession; and the ungodly are hypocrites, who hate and oppose the practice of the very things which they profess; whose religion serveth but to con-

demn them, while their lives are contrary to their pretensions.

It is an artifice of Satan to raise many sects, and factions, and controversies about religion in the world. But remember that the Christian religion is but one. The true religion is that which Christ and his apostles taught and established; which all true Christians have professed; which Scripture requireth; which is first pure, and then peaceable; most spiritual, heavenly, charitable, and just.

Avoid the company of those who are sensual, and enemies to piety, sobriety, and holiness; and consequently to God, themselves, and thee. Can they be wise for thee, who are foolish for themselves? or friends to thee, who are undoing themselves? Will they help thee to heaven, who are running so furiously to destruction? Choose better society, if thou wouldst thyself be better.

Judge not of a holy life from report, for it cannot so be known. Try it a while, and then judge as thou findest it. Speak not against the things thou knowest not. Hadst thou but lived in the love of God, and the lively belief of endless glory, and the delights of holiness, but for one month or day; and hadst cast away thy sin, and called upon God; and ordered thy family in a holy manner; I dare boldly say, experience would constrain thee to justify a holy life. Delay then no longer; but resolve to give up thyself to God as thy heavenly Father, thy Saviour, and thy Sanctifier, in an everlasting covenant with him; and then he and all his mercies will be thine. His grace will help thee, and his mercy pardon thee. His ministers will instruct thee, and his people pray for thee, and assist thee. His angels will guard thee; and

his Spirit comfort thee. And when thy flesh faileth, and thou must leave this world, thy Saviour will then receive thy soul, and bring it into the participation of his glory. He will make thee equal to the angels; and thou shalt live in the sight and love of God, and in the everlasting pleasures of his glory. This is the end of faith and holiness.

May these instructions sink into thy heart. Remember that thou must shortly die; and ask thyself, whether any thing deserve thy love and obedience more than God; and thy thankful remembrance more than thy Salvation? Is there any felicity more desirable than heaven—or any misery more terrible than hell—or any thing so worthy of regard as that which is everlasting? Will a few days of sinful pleasure pay for the loss of heaven and thy immortal soul? Or will thy sin and thy prosperity give thee comfort in the hour of death, or in the day of judgment? As thou art a man, and as thou believest that there is a God and a world to come, and as thou carest for thy soul, whether it be happy or miserable, I beseech thee, think of these things, think of them with the most sober, serious thought! Make not a jest of salvation or everlasting misery. Thou livest in a distracted world, where men laugh at such things as these, and scorn a holy life, and fasten odious names and unmerited reproaches on the godly; and merrily drink, and play, and squander their time; and then say that they will trust God with their souls, and hope to be saved without so much difficulty and labour! But if these men do not change their minds, and do not wish that they had lived a holy life, though it had cost them scorn and suffering in the world, I will be content to bear the

shame of a deceiver for ever. But if God and thy conscience bear witness against thy sin, and tell thee that a holy life is best, regard not the gainsayings of an irrational world, which is distracted with the delusions of the flesh, but dedicate thy soul and life to God by Jesus Christ, according to thy Christian covenant. Delay no longer, but resolve; resolve immediately, resolve unchangeably; and God will be thine, and thou shalt be his for ever and ever. *Amen.*

I will now set before you the duties of a Christian life, in the following short instructions, which I earnestly recommend to your most serious attention

Let the true form of Christian doctrine, and a deep sense of duty, be imprinted on your mind; that is, understand it clearly and distinctly, and remember it.

Live daily by faith in Jesus Christ, as the Mediator between God and you. Let his doctrine, and the example of his most perfect life, be always before you as your rule.

So believe in the Holy Ghost, as constantly to live and act under his blessed influence. You are not baptized into his name in vain. The Spirit is sent by Christ for three great works. 1. To the apostles and first teachers, to inspire them infallibly to preach the Gospel, and confirm it by miracles, and leave it on record, for following ages, in the holy Scriptures. This is the miraculous gift of the Spirit. 2. To those whom he inwardly moves to take upon them the office of the ministry, for the glory of God, and the edifying of the church; and whom, by the imposition of the hands of those who have received in succession from the apostles, authority for this purpose, he calls of God as was

Aaron, by an external commission; authorizing them to dispense the word of God and his holy sacraments. This is the eccclesiastical gift of the Spirit. 3. To all his members, to illuminate and sanctify them, that they may believe and obey his sacred doctrine. This is the ordinary or common gift of the Spirit.

Let your faith, your hope, and your love continually rest upon God, as the beginning and the end, the first and the final cause of all things.

Live in the belief and hope of heaven, and let your soul daily delight in the contemplation and forethought of the sight and enjoyment of God in his heavenly kingdom.

Labour to make religion your pleasure and delight. Think often of God, of heaven, of Christ, of the Holy Spirit, of the promises, and of all God's mercies. Abhor all suggestions which would make religion seem a tedious, irksome life. And take heed that you represent it not so to others; but raise their hearts to an earnest desire for its pleasures.

Watch carefully against this flattering world; especially when it is represented as more desirable than God and holiness. Fear the world most when it smileth, or seems most sweet and desirable. Love it not overmuch, if you love your God and your salvation.

Fly from temptations; and keep a constant government over your appetite and passions. Who can be safe, that standeth long on the edge of a precipice? The tears and sorrows of many years may, perhaps, not repair the loss which one hour or one act may occasion. The case of David and many others is dreadful, but may be made a useful

warning. Let your tongue know its duty to God and man, and labour to be skilful and resolute in performing it. Be well aware of the sins of the tongue, that you may avoid them; for your innocence and peace must depend on the prudent government of your speech.

Govern your thoughts with constant and skilful diligence. Right habits and affections will incline them unto good. It is easy to think on that which we love. Often retire for serious meditation. Converse frequently with your conscience and your God, with whom you have the greatest business. Leave not your thoughts unemployed, or ungoverned. Keep them first holy, then charitable, pure, and chaste. And quickly check them when they tend towards sin.

Consider the precious value of time, and carefully and diligently improve it. What haste doth it not make! how quickly will it be gone! how highly will it be then valued, when a minute of it can never be recalled! Spend time as men who are ready to pass into another world, where every minute must be accounted for; and where it must be with us for ever as we live here. Let not health deceive you into the expectation of long life, and into a senseless negligence. So spend your time, as to be able to review it with satisfaction, when it is gone.

Let the love of your neighbour, and the doing him all the good you can, be the constant disposition and endeavour of your life. God must be loved in all his creatures; his natural image in all men; and his spiritual image in his saints. Be as zealous in doing good to all, as Satan's servants are in hurting them.

Understand the terms of church communion; especially the unity of the church, and the guilt and danger of disturbing the unity and peace of Christ's body. Bless God, that he hath called you to a church having an apostolic ministry, in the orders of Bishops, Priests, and Deacons, which have prevailed from the apostles' times. Do not, under the pretence of greater edification, separate from this ministry; for thus you would be guilty of the deadly sin of schism. This you must abhor and avoid, as you love the church's welfare or your own. The wisdom from above is, *first pure*, and *then peaceable*. Never separate what God hath joined—evangelical truth and apostolic order.

Take heed of pride and self-conceit in religion. If you over value your own understanding, you will be unruly, and a despiser of your guides, and a censorious contemner of all who differ from you; and a persecutor of them, if you have power; and you will think all intolerable, who take you not as an oracle, and your words as law..

Be faithful and conscientious in the discharge of your relative duties. Honour and obey your parents, and your spiritual pastors. Honour and obey the civil authority. If you suffer unjustly, be humble for those sins which cause God to turn your protectors into oppressors; reform yourself, and then commit yourself to God. Subjects, and servants, and children, must all obey their superiors, as the officers of God.

Preserve and encourage the worship of God in your families. See that the Lord's day be spent by yourself, your children, and your servants, religiously and devoutly; as an holy preparation for an eternal rest in heaven. Read the Scripture to

them; talk with them seriously; pray with them fervently; watch over them diligently. Be angry against sin, and meek in your own cause. Be examples of wisdom, holiness, and patience.

Attend, whensoever you have an opportunity on the public prayers of the church, on week days as well as Sundays. Join heartily in these prayers. Partake, with true penitence, faith, and love, of the Supper of the Lord. Be constant in pious reading and meditation, in private and secret prayer, and in family devotion. Use these means faithfully, and in dependence on God's blessing; and you will have no need of any other, to advance you in the Christian life, and to lead you to heaven.

When opportunity offers, converse with your Christian friends on divine things; and strengthen mutually your hearts in the service of God, in the faith of your Saviour, and in the hope of everlasting life. But take heed lest either you or they set up for exhorters or leaders in what are called society or prayer meetings. Such practices are inconsistent with the apostolic injunction—"Let all things be done decently and in order." (1 Cor. xiv. 40.) And such meetings, with whatever purpose instituted, will eventually tend, in a greater or less degree, to gratify spiritual ostentation and vanity, to cherish spiritual pride, and to promote disorder and schism.

Our church hath prescribed "*Daily* Morning and Evening Prayer." And she styles it also, "*Common* Prayer;" that is, prayer to be used by the people *whenever* they meet for *social* worship. Every minister, before his ordination, signs a solemn promise of conformity to the worship of the church, and promises the same at his ordination;

and the church enjoins the use of the Book of Common Prayer, before "*all* sermons and lectures;" and prohibits on these occasions all other prayers. Better prayers than those of the Liturgy cannot be framed by the wisdom of man. The length of the service, which is sometimes a subject of complaint, was never so considered in the better days of the church. There is no part of the service which is not invaluable, either for the purpose of instruction, or of sound, evangelical, and fervent devotion.

Let these prayers then be used, agreeably to the order of the church, whensoever her members meet for social worship. They may be, indeed, admirably adapted also to the purposes of private devotion.* When circumstances render expedient the meeting of Christian friends in a *private* way, for Christian instruction and social prayer, let the Liturgy be used. It is the duty of churchmen thus to respect and obey the institutions of the church. And experience proves that indulgence in extempore prayer in social worship always produces a distaste for the Liturgy, and an aversion to the use of the whole of its admirable forms. And yet this service, abounding with Psalms and Lessons, and other selections from the sacred Scriptures; and with prayers, fervent, spiritual, evangelical, one would suppose, would be deemed inestimable by the truly pious soul.

These are not new sentiments, dictated by cold and formal bigotry. Listen to the same sentiments

* The prayers at the end of these dialogues, which have been inserted in this American edition, are specimens of the mode by which the prayers of the church may be thus applied.

in the language of one of the most humble and fervent Christians and profound Divines that ever adorned the Church of England or any other church, the judicious Hooker, who produced that work on ecclesiastical polity which may be considered as the bulwark of the Church of England. "To him who considers the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold *confusion* which they fall into, where every man's *private spirit and gift*, as they term it, is the only Bishop that ordaineth him to this ministry; the irksome *deformities* whereby, through endless and senseless effusions of indigested prayers, they, who are subject to no certain order, but pray both *what and how they list*, oftentimes disgrace, in most insufferable manner, the worthiest part of Christian duty towards God; to him, I say, who weigheth duly all these things, the reasons cannot be obscure, why God doth in public prayer so much respect the *solemnity of places where*, the *authority and calling of persons by whom*, and the *precise appointment even with what words or sentences*, his name shall be called on amongst his people."*

Beware of laying too much stress on preaching; by which is commonly understood, the exposition or enforcing of divine truth in *sermons*. As the judicious Hooker observes, "*Sermons* are not the only *preaching* which doth save souls." "The apostles in writing, and others in reading to the church, those books which the apostles wrote, are

* Ecc. Pol. Book v. Sec. 25.

neither untruly or unfitly said to preach." "The apostles preached as well when they wrote as when they spoke the Gospel of Christ; and our usual public reading of the word of God for the people's instruction is preaching."* In the service of the church therefore, where the word of God is read to you in Lessons, the Epistles, and Gospels, you have preaching as well as in sermons; and preaching not in "the words of man's wisdom," but in those which "the Holy Ghost teacheth."

Not that sermons are to be undervalued, for they may be considered as "spurs unto the good affections of man, unto the sound and healthy as food, as physic unto diseased minds."† But let them not be valued to the disparagement of the word of God read in the public service, or to the neglect of the prayers of the church. For "there is in religion no acceptable duty which devout invocation of the name of God doth not either presuppose or infer. Prayers are those 'calves of men's lips;' those most gracious and sweet odours; those rich presents and gifts which, being carried up to heaven, do best testify our dutiful affection, and are, for the purchasing of all favour at the hands of God, the most undoubted means we can use."‡

Be an humble, devout, faithful worshipper in the church, and you will not fail to advance in the divine life, and in a preparation for the joys of heaven.

Avail yourselves of one of the greatest of blessings, the benefit of an able, faithful pastor, to whom you may freely open your mind, as to an holy and faithful friend: and be not displeased at his free

* Ecc. Pol. Book v. Sec. 21. † Ib. Book v. 22.
‡ Hooker, Book v. 23.

reproof. How partial are we in our own cause! And how hard is it to know ourselves without an able, faithful helper! You forfeit this great mercy when you impatiently and imprudently defend your sin.

Let your calling be managed with industry, honesty, and holiness. Live not in idleness: Be not slothful in your work: In the sweat of your brows you must eat your bread, and labour the six days, that you may have to give to him that needeth. The body must have fit employment as well as the soul; or else body and soul will fare the worse. But let all be but as the labour of a traveller, and aim at God and heaven in all.

Your conversing daily with the world will be too apt to abate your zeal for religion, if you do not keep alive the heavenly flame, by prayer, reading, and meditation. The noise and hurry of the world is apt to discompose and unfit the mind for the duties of religion. So that the man of business, who has any serious thoughts of another world, ought more especially to lay hold on all opportunities to read the holy Scriptures, to pray and meditate, which may secure him against those dangers he daily converses with, and which may fortify him against those watchful enemies that lie in wait to destroy him. For as they who have leisure, ought frequently to receive the holy communion, as the best improvement of their time; so they who are engaged in many worldly affairs, ought to come often to the sacrament, and learn how to sanctify their employments. It is your duty, indeed, to provide for yourself and family by industry and labour; but this must not take up all the vigour of your mind. You have a higher, a more

noble part to take care of; I mean your immortal soul—worth more than the whole world.

Prepare in due time for sickness, sufferings, and death. Ask your heart sincerely what will give you the greatest comfort in a dying hour; and have it not to seek in the time of extremity. Overvalue not prosperity, nor the favour of man. If selfish men prove false and cruel to you, even those from whom you have deserved best, marvel not at it; but pray for your enemies, persecutors, and slanderers, that God would turn their hearts and pardon them.

Use the best means to secure your peace of mind and conscience. Encourage not *presumptuous hopes;* and banish from your mind all *causeless fear*. They destroy our thankfulness, and our delight in God, and make us a burden to ourselves, and a grievous stumbling-block to others. If God, and holiness, and heaven have the highest estimation in your judgment; and if they be preferred in the choice and resolution of your will, and that habitually, before all the pleasures of the world; and be first and principally the object of all your endeavours; this is the infallible proof of your sanctification.

Thus you must endeavour to "make your calling and election sure." For remember there is no absolute election or predestination of any persons to everlasting life. All are elected to everlasting life who are admitted into covenant with God by baptism. All Christians are now, as the Jews of old were, the elect of God. If you read the epistles of the apostles to the *whole body* of Christians in different cities and countries, you will find *all* these Christians styled *elect, predestinated, called, justi-*

fied, sanctified, chosen in Christ unto everlasting life; and so they are styled in the 17th article of our church. These were the privileges which they received in baptism on the condition of their repentance and faith. But they may, by impenitence and unbelief, forfeit their election, their justification, their sanctification, their heavenly inheritance. And therefore the apostles exhort them to "make their calling and election sure;" to see that they "receive not the grace of God in vain;" and to take heed "lest a promise being made them of entering into God's rest, they fall short through unbelief."

Give all diligence, therefore, to "add to your faith virtue, and to virtue knowledge, and to knowledge patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if you continue in these things and abound, an entrance shall be administered unto you into the kingdom of our Lord and Saviour Jesus Christ."

Upon long and serious study and experience, I dare boldly commend the above directions to you as the way of God, which will end in blessedness. The Lord strengthen you to obey them.

P. Sir, I can never sufficiently thank you for these excellent instructions. I pray God that they may make a deep and lasting impression on my mind, and influence my conduct all the remaining days of my life.

M. This is the true constitution of Christianity; this is true godliness; and this is to be religious indeed; and all this is no more than to be seriously such, as all among us, in general words, profess to be. This is the religion which must distin-

guish you from hypocrites; which must settle you in peace, and make you an honour to your profession, and a blessing to those who dwell about you! Happy is the land, the church, the family, which consists of such Christians as these! These are not they who either persecute or divide the church; or who make their religion a servant to their policy, to their ambitious designs, or carnal lusts; or who make it the fomenter of sedition, or rebellion, or of an envious, hurtful zeal; or a snare for the innocent and upright in heart. When your religion consists in faith and love to God and man, in mortifying your sinful lusts, in self-denial, humility, and patience, in sincere obedience, and faithfulness in all relations, in preserving the unity of the church, in watchful self-government, in doing good, and in a divine and heavenly life, though it may be hated by the ungodly world, it shall never be a dishonour to your Lord, nor deceive nor disappoint your soul.

A Prayer for a holy Life.

(In the Language of the Offices of the Church.)

O Almighty and most merciful God, our only refuge and strength, who art the Author of all godliness, grant that being called by thy holy word, and instructed in the heavenly doctrine of thy blessed Son and his apostles, I may not be carried away by every blast of vain doctrine, but may be established in the truth of thy Gospel; and forsaking all worldly and carnal affections, may give myself up obediently to fulfil thy holy

commandments. I beseech thee, O Lord, to pour thy grace into my heart, that I may love thee with all my mind, and with all my soul, and with all my strength; that I may fear thee; may worship thee; may give thee thanks; may put my whole trust in thee; may honour thy holy name and word, and serve thee truly all the days of my life. Give me grace to do unto all men as I would that they should do unto me; to keep my body in temperance, soberness, and chastity; and to do my duty in that state of life unto which it hath pleased thee to call me.

O God, whom truly to know is everlasting life; grant me perfectly to know thy Son Jesus Christ to be the way, the truth, and the life. Give unto me the increase of faith, hope, and charity; and make me to love that which thou commandest, and to follow after that which thou dost promise. Grant me by thy Holy Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort. O Almighty and everlasting God, mercifully hear my supplications; keep me under the protection of thy good providence; graft in my heart the love of thy name; increase in me true religion, and of thy great mercy keep me in the same. Of thine only gift it cometh, that I can render unto thee true and laudable service; let thy grace, I beseech thee, always direct, sanctify, and govern me, and make me continually to be given to all good works. May I, in heart and mind, ascend unto the same place whither my Saviour Christ hath gone before, and with him continually dwell.

Almighty God, who by thy providence and Holy Spirit hast appointed divers orders of ministers

in thy church, and called some to the office and administration of Deacons and Priests, and some to the work and ministry of Bishops, and hast built thy church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; give thy grace to all Bishops and other ministers, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And grant, O most merciful Father, that I may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of salvation; and continuing in the communion and fellowship of thy blessed saints in the mystical body of thy Son, and following them in all virtuous and godly living, I may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

DIALOGUE VI

THE CHRISTIAN INSTRUCTED IN FAMILY DUTIES; *in a Dialogue between a Minister and his Parishioner.*

Minister. NEIGHBOUR, I am glad to see you. How do you like the new life which you have begun? And what do you find in the practice of the instructions which have been given you?

Parishioner. I find that I have long and foolishly neglected a joyful and a better life; I have lost my time, and made myself both unskilful in, and indisposed to, the practice of my Christian duties; I find that the things which you have prescribed, are excellent, and doubtless must be very pleasing to those who have a suitable disposition towards them; and some pleasure I find even in my weak beginning. But the greatness of the work, and the great untowardness and backwardness of my mind, much abate the satisfaction of it, by suggesting many doubts, and fears, and difficulties. I foresee, however, that better things may yet be noped for.

M. Where is your great difficulty, that requireth counsel?

P. I find a great deal of work to do in my family, to govern them in the fear of God, to do my duty to them all, especially to educate my

children, and daily to worship God among them. I pray you help me with your advice in this matter.

M. My first advice to you is, that you resolve, by God's help, to perform your duty as well as you can; and that you commend your family to God, the Lord and Master of it. And I pray you let the following reasons fix your resolution.

If you devote your family to God, God will be the protector of it. He will watch over it, for safety and provision, as his own. But if your family be not God's, they are his enemies; and instead of the blessings of health, peace, and prosperity, you may either look for sickness, dangers, and death; or even your prosperity shall be a snare to you and yours.

How pleasant is it to join with one heart and mind in the service of God, and in his cheerful praises! But if your family be ungodly, it will be full of discord and vexation.

Your family hath such constant need of God, as requireth you constantly to serve him. As every man hath his personal necessities, so families have family necessities, which God must supply, or they are miserable. Therefore family duty must be your daily employment.

Holy families are the chief seminaries of Christ's church on earth, and it is very much their duty to keep up the interest of religion in the world. Hence come holy magistrates; and holy pastors and teachers, who, as Timothy, received good instructions from their parents, and grace from the Spirit of Christ in their tender age. Though learning be found in schools, godliness is often received from the education of care-

ful parents. When children and servants come to church with well prepared minds, the labours of the pastor will do them good; they will receive what they hear with faith, love, and obedience. It will be a joy to the minister to have such a flock. And it will be joyful to the people that are such, to meet together in the sacred assemblies, to worship God with cheerful hearts. and such worshippers will be acceptable to God. But when families come together in gross ignorance, they understand little of what is said, and go home little the better for all the labours of the minister. They do not feel the power and benefit of the word, nor worship God in spirit and truth.

You have greater and nearer obligations to your family than pastors have to the people. Your wife is as your own flesh. Your children are as it were parts of yourself. Nature bindeth you to the dearest affection, and of course to the greatest duty to them. Therefore as you have the bowels of parents; and as you care what becometh of your children's souls for ever, dedicate them to God, teach them his word, educate them in holiness, restrain them from sin, and prepare them for salvation.

P. I must confess that natural affection teacheth me, that there is great reason for what you say. And my own experience still further convinces me; for if my parents had better instructed me in my childhood, I had not lived so ignorantly and ungodly as I have done. But alas! few parents do their duty; many take more pains about their horses, and cattle, than they do about their children's souls.

M. You might add, with too great truth, that many are sadly unmindful that God hath committed their children's souls as much to their trust and care as he hath their bodies. It is their duty first to dedicate them to God, in the ordinances of baptism. They are then to teach them, and to exhort them to keep the covenant which they made; to catechise them; and to remind them of the state of their souls, the mercy of redemption, the excellency of holiness, and of everlasting life. They are to watch over them with wisdom, love, and diligence, to save them from temptation, Satan, and sin, and to lead them by the example of a holy life.

But, alas! instead of this, they bring their children to make that covenant in baptism with God, to which they never heartily consented themselves. They turn all into a mere ceremony. And when they think that they have thus made a Christian of their child, it is well, if they even teach him the nature and meaning of the covenant into which he was admitted. They may teach him to say the Creed, the Lord's Prayer, and the Ten Commandments, but they take no pains to make him understand them. They do not seriously remind him of his natural corruption, nor of his need of a Saviour and a Sanctifier, nor of the danger of sin and hell, nor of the way of an holy life, nor of the joyful state of saints in glory. They teach him his trade and business in the world; but not the way to serve God and be saved. They chide him for those faults which are against themselves, or against his prosperity in the world; but those that are against God and his soul only, they do

not regard. If they do not, by their own example, teach him to neglect God's word and the duty of prayer; to curse, to swear, to talk foolishly, and to deride that holy life, which in baptism he vowed to live; yet they will bear with him in all this wickedness. The Lord's day, they are content that he spend in idleness and folly, instead of learning the word of God, and attending his holy worship. In a word, they suffer their children to serve the devil, the world, and the flesh, which in their baptism they renounced; and to neglect, if not despise God, the Creator, Redeemer, and Sanctifier of souls, to whom by vow and covenant they were dedicated. So that their education leads, or at least permits them, to break and contradict their baptismal vows, and, under the name of Christians, to rebel against God and Jesus Christ.

For parents thus to neglect, betray, and ruin their children for ever; for them to do it, who should love them as themselves, and have the tenderest care of them, is most surely perfidious cruelty.

But how can we hope that they should have mercy upon their children's souls, who have no mercy on their own? Or that they should help them forward to that heaven, which they despise themselves; or save them from those sins, which are their delight?

P. Your complaint, Sir, is sad and just. But I find that men think, that teaching their children belongs to the school-master and the minister only, and not to them.

M. Parents, school-masters, and pastors have all their several parts to do; and no one's work

goeth on well without the rest. But, the parent's is the first and greatest of all. A minister should find his hearers catechised and previously educated, that the church may be a church indeed. If they come to him utterly uninformed, I know that this will not excuse ministers from doing what they can for such. If you will send your children and servants ignorant and ungodly to him, he must do his best; but how much more good might he do, and how much more comfortable would his calling be, if parents would do their parts?

We talk much of the badness of the world; and there are no men that do more to make it bad, than bad parents and family-governors. Many call for church-reformation, and state-reformation; but if men would reform their families, and agree in a holy education of their children, and a religious care of their servants, every church and state would soon be reformed, when they were made up of such reformed families.

P. I pray you, Sir, to give me such instruction as you think best, concerning my several duties; first to my children, that I may do my part, that if any of them perish, their condemnation may not be my fault. And then concerning the other duties, which belong to the several relations of life.

M. First, then, as to your children, be sure that you do your part in admitting them into their baptismal covenant. Teach them, as they grow up, to understand well their baptismal engagements, and what has been done for them. Cease not till you have brought them heartily to consent to it at a proper age: and then bring

them to the Bishop for *Confirmation*, that they may seriously and solemnly renew the covenant; and then be admitted to the Lord's table, that they may be preserved unto everlasting life. Frequently urge familiar and earnest persuasions and motives, to stir up holy affections in them; and show them the way of reducing all to practice.

Labour to fill them with the greatest reverence of God and the holy Scriptures. And then show them the authority of the word of God, for all that you would teach them to know or do. For till their consciences come under the fear and government of God, they will not serve him. Never speak of God and holy things to them, but with the greatest gravity and reverence, that the manner as well as the matter may affect them. For if they are used to slight, or jest, or play with holy things, they become hardened and undone. Guard them against formality in religious duties. Take often an account of what they know, and how they are affected and resolved; and what they do, both in their open and their secret practice. Leave them not carelessly to themselves, but narrowly watch over them.

Use all your skill and diligence, by word and deed, to make a holy life appear to them, as it is, the most honourable, profitable, safe, and pleasant life, that it may be their constant delight. Keep them from feeling religion as a burden, or taking it for a disgraceful, needless, or unpleasant thing.

Speak much of the praise of holy men in ancient and later times. And speak of the just

disgrace that belongs to those brutish persons, who are the despisers, deriders, and enemies of godliness.

Open to their minds the riches of Divine Grace, and the joys of heavenly glory, and exercise them much in acts of praise and thanksgiving.

Let your conversation tend to the just disgrace of voluptuousness and worldly-mindedness, and labour to make pride and sensuality odious to them.

Teach them to restrain their own wills, and let them know that they must obey God's will and yours. Men's own wills are the grand idols of the world; and to be given up to them, is the sure way to ruin.

As you love their souls, keep your children as far from temptations as you can. Children are unfit persons to struggle against strong temptations. Bring them up to a temperate and healthful diet, and keep tempting meats, but especially strong drink, from them.

Inure them to constant industry, which may never leave the mind or body idle, but at the hours of necessary recreation which you allow them.

Let their recreations be such as tend more to the health of their bodies than the indulgence of a corrupted fancy. Keep them from gaming for money, from cards, dice, play books, and novels, and foolish wanton tales; but do not deny them innocent gratifications; nor make religion a burden to them.

Let their time of leisure be so far limited, that it be no more than what is needful to their health and labour.

Let their apparel be plain, decent, and warm, and suitable to their stations in life, but not gaudy, nor such as is used to signify pride, or to tempt people to it.

When they grow towards ripeness of age, keep them from opportunity of too great familiarity with persons of another sex.

I am sure this is the way to your children's safety. If presumptuous self-conceited persons will despise such counsel, as they too often do, let them take the consequence.

Be sure that you engage your children in good company, and keep them as much as possible out of bad. Ill-disposed children, before you are aware, will infect them with their wicked language and practices; they will quickly teach them to drink, to game, to talk filthily, to swear, to mock at godliness and sobriety.

But the company of sober, pious children and servants will accustom them to a sober, pious language, and will advance them in knowledge and the fear of God, or at least will keep them from great temptations.

Do all that you do with them in love and wisdom. Make them not so familiar with you as to breed contempt. And be not so distant to them as to tempt them to have no love for you, nor pleasure in your company.

But let them perceive that they are indeed dear to you; and that all your counsel and government is for their good, and not for any selfish end or fancy of your own. And give them familiarly the reason of all against which they are apt to be prejudiced; for love and reason must be the means of the good that you do them.

Keep a special watch upon their tongues; especially warn them against foolish talking and lying; for dangerous corruptions quickly obtain dominion in this way.

Teach them highly to value time. Tell them how precious it is; by reason of the shortness of man's life, and the greatness of his work; and how eternity depends on these uncertain moments. Labour to make a waste of time odious to them. And set death frequently before their eyes, not as an object of terror, but as an entrance into eternal joy.

Use them much to the reading of the most pious and entertaining writers on religious subjects.

Let correction be wisely given; neither so severe as to disaffect them to you, nor so trifling as to leave them in a course of sin and disobedience. Let it be always in love; and more for sin against God, than any worldly matters. And show them Scripture to condemn the sin, and to justify the correction.

Pray earnestly for them, and commit them by faith to Christ, into whose covenant they were admitted.

Go before them by a holy and sober example; and let your practice tell them what you would have them be, especially in representing godliness as delightful, and the sure foundation of the joyful hopes of heaven.

Choose such professions or trades and callings for them as have least dangerous temptation, and such as tend most to the saving of their souls, and to make them most useful in the world; and

not those which tend only to the advancement of their worldly interest.

When they are marriageable, and you find it needful, endeavour to provide such partners for them as are truly suitable, and stay not till folly and sin ensnare them; but never abuse your authority by undue compulsion to marry against their inclinations.

These are the counsels which I earnestly recommend to you in this important work. But you must know that your children's souls are so precious, and the difference between the good and the bad so great, that all this must not seem too much for you to do; the due education of children being one of the most needful and excellent works in the world, and especially for mothers.

Of Conjugal Duties.

P. I am so well satisfied, Sir, with what you have said of my duty towards my children, that I hope you will assist me with your advice as to every other situation in life.

M. I will endeavour to do it: and, first, as to the duty of husband and wife. You are entirely to love each other; and avoid all things that tend to quench your love.

You must dwell together, and enjoy each other's society, faithfully joining in the education of your children, the government of the family, and the management of your worldly business.

You must be helpers of each other's salva-

tion; stir up one another to faith, love, and good works; warn and help each other against sin, and all temptations; join in God's worship in the family and in private; prepare each other for the approach of death, and comfort each other in the hopes of life eternal.

Avoid all dissentions, and bear with those infirmities in each other which you cannot cure. Assuage and provoke not unruly passions; and in lawful things endeavour to please each other.

Preserve most strictly conjugal chastity and fidelity. Avoid all unseemly behaviour, which may stir up jealousy; and avoid all jealousy, which is causeless and unjust.

Help one another to bear your burdens, and not by impatience make them greater. In poverty, crosses, sickness, and dangers, comfort and support each other. And be cheerful companions in holy love and heavenly hopes, when all other outward comforts fail.

P. What are the special duties of the husband?

M. Let the husband exercise love and authority together (never to be separated) towards his wife. Let him be the chief teacher and governor of the family, and provider for its maintenance. Let him go before the wife in knowledge and patience; and be her teacher and guide in matters of religion, and her example in bearing infirmities and trials. Let him keep up the wife's authority and honour in the family over the inferior members of it.

P. What are the special duties of the wife?

M. To excel in love; to be obedient to her husband, and an example therein to the rest of

the family. Submissively to learn of her husband (if he can teach her), and not be self-conceited, talkative, or imperious. To subdue her passions, deny her own fancy and will, and not tempt her husband to satisfy her humours and vain desires, in pride, excess, or any evil matter. Not to rob God and the poor, by a proud and wasteful humour; to govern her tongue, that her words may be few, and grave, and sober; to be contented in every condition, and not torment her husband and herself with impatient murmuring. To avoid the childish vanity of gaudy apparel, not following the vain fashions of the world. And to abhor the vice of such as employ almost *all* their time in dressings, visits, and feasts. To assist in the maintenance of the family, by frugality, and by proper care and attention; not to dispose of her husband's estate without his consent. And, above all, to be a constant helper of the holy education of her children: For this is the most eminent service that woman can do in the world. If she have wisdom and godliness, a moderate share of attainments will enable her to speak to her children's edification. The mother is still with them, and they are still under her eye; her love must chiefly work towards their salvation. She must be frequently catechising them, and teaching them to know God; and speaking to them in favour of holiness and against sin, and reminding them of the world to come, and teaching them the necessity and duty of constant prayer. Godly mothers may educate children for useful public situations, by establishing in them that honest and holy disposition, which is the chief

thing necessary, in every relation, to the common good; and thus they may become chief instruments of the reformation and welfare of churches and states.

Of Filial Duties.

P. I pray you, Sir, tell me also the duty of children towards their parents.

M. The duty of children to their parents is, to love them sincerely, and to be thankful for all that love and care, which they can never requite.

To learn of them submissively; especially the doctrine of salvation. To obey them diligently, in all lawful matters; and that for conscience sake in obedience to God. To honour them in thought, and words, and actions; and avoid all appearance of slighting, dishonour, or contempt. To be contented with their parents' allowance and provisions, and willing and ready to engage in such profession and employment as they recommend to them. To take patiently the reproofs and corrections of their parents and to confess their faults, with humble penitence; and to amend. To use such company as their parents approve, and to avoid the society of vain and thoughtless persons. Not to marry against their parents' consent; and to relieve their parents if they stand in need of their assistance.

P. What is the duty of children towards God?

M. To learn what they are by nature, and what that covenant is into which at their baptism they entered; what are the duties, and what

the benefits; and at a proper age to renew that covenant with God in Confirmation, that they may come to the Lord's table; and with seriousness and firm resolution give up themselves to the guidance and direction of God the Father, Son, and Spirit, their Creator, Redeemer, and Sanctifier. To remember, that the corruption of their nature must be constantly resisted, in order that their sins may be forgiven; and to remember, that they are entering upon a short uncertain life of care, and perhaps of sufferings, in which they must do all that can be done, for an everlasting life that followeth; and that to make sure of heaven is their chief work on earth. To learn and love the word of God, and to delight in all that is good and holy; especially on the Lord's day. To see that they love not the pleasures of the world more than God and holiness; and that they fly from youthful lusts, and from excess of eating and drinking; and that they avoid wantonness and immodesty of behaviour, most especially waste of time in reading improper books, or in needless recreation. That they use their tongues to sober and godly speech; and abhor lying, railing, and idle foolish talk. To submit their wills to the will of God and their superiors, and not be eagerly set on any thing which is unnecessary, or which God or their superiors forbid them.

Of Masters and Servants.

P. What is the duty of masters towards their servants?

M. To rule them with such gentleness as be-

cometh fellow-christians; and yet with such authority, that they may not be encouraged to contempt. To restrain them from sinning against God. To instruct them in the doctrine of salvation, and pray with them, and go before them by the example of a sober, holy life. To keep them from evil company, and temptations and opportunities of sinning. To set them upon suitable employments: to keep no idle servants; nor yet to over-work them to the injury of their health, nor command them to do any unlawful thing.* To provide them such food and accommodation as is wholesome and proper for them; and to pay them what wages are due to them by agreement or promise. Patiently to bear with their infirmities, and such frailties as must be expected in mankind.

P. What is the duty of servants to their masters?

M. To honour and reverence them, and obey them in all lawful things, belonging to their places to command; and to avoid all words and behaviour which savour of dishonour, contempt, or disobedience: willingly to perform all which they undertake and is required of them, and that without grudging; and to be as faithful behind their master's back as before his face. To be trusty in word and deed. To abhor lying and deceit: not to wrong their masters in buying or selling, or by stealing or taking any thing of

* How shall we reconcile to this precept the customary practice of what we call *denying ourselves*, by putting falsehood into the mouths of our servants? It will be answered, 'tis all well understood: But in the simple judgment of the domestic, he knows and feels that he is telling a lie.

theirs, not even meat or drink, against their will; but being as thrifty and careful for their masters' profit, as if it were their own. Not to murmur at the meanness of food that is wholesome, nor to desire a life of fulness, ease, and idleness. To be more careful to do their duty to their masters, than to regard how their masters shall use them; because sin is worse than suffering. Not to reveal the secrets of the family abroad, to strangers or neighbours. Thankfully to receive instruction, and to learn God's word, and observe the Lord's day, and seriously join in the public and private worship of God. Patiently to bear reproof and due correction, and to confess their faults, and amend. To pray daily for a blessing on the family, on their labours, and on themselves; and to do all this in true obedience to God, expecting their reward from him.

P. What is the duty of servants to one another?

M. To excite each other to their duty to God and their masters. To help one another in knowledge and all the means of salvation; especially by godly, profitable conference when they are together. To save each other from sin and temptation, by friendly advice; and to take heed that they be not tempters to each other, either by wanton dalliance, unchaste speech or actions, or by excess of meat or drink, or idleness, or deceiving their master, or by passionate words provoking wrath; but that they assuage the passions of each other, and keep peace in the family. To love each other as themselves, and to do as they would be done by; and not to envy one another, nor strive who shall have most, or who

shall be highest; but humbly to submit to one another; and be helpful to each other in their labour, and in every way they can. To bear patiently little injuries to themselves; and to disclose none of the faults of each other, when it tendeth only to stir up strife and do no good; but not to conceal those faults which, by concealment, will be cherished, and the concealment of which may hinder the right government of the family, or tend to the master's wrong. But in sins against God, first to admonish each other privately: if that prevail not, to reprove before others: if that prevail not, to acquaint their masters with their offences.

Of our Duty to our Neighbour in general.

P. Now you have gone so far, pray, Sir, tell us our duty to our neighbours in general.

M. Your duty to your neighbours consists in love and justice: to love them as yourself; that is, to do as you would be done by, for which the six last commandments are your rule. Your love must be exercised towards their souls, in furthering their salvation, by inviting them to hear God's word, by supplying them with good books, by giving them seasonable, wise, and serious exhortations; by the example of a holy, blameless life, and by contributing to the support of the Gospel. Towards their bodies, by doing them all the good you can, and doing them no wrong, not speaking evil of them, nor provoking or scandalizing them; but patiently bearing and forgiving injuries offered by them.

Of Subjects to Magistrates.

P. And what is the duty of subjects to magistrates?

M. To reverence and honour them as the officers of God, and not speak dishonourably of them; to pay them due tribute, and to protect them according to your power in your place. To obey them in all lawful things, which it belongeth to their several powers to command; and to encourage others to the same obedience. To avoid all conspiracies, seditions, treasons, and rebellions. To approve and further the execution of true justice; to detect and resist all treasonable conspiracies in others; and to do all this for conscience sake, in obedience to God, and for the common good.

P. Must I, then, obey all the laws and commands of rulers?

M. You must obey none which command you any thing which God forbids; or which forbid you any thing which it is your duty to do by God's command; nor that which certainly and notoriously tends to the destruction of the general welfare.

How to spend every Day in a Family.

P. Will you, Sir, now lay down some particular directions how to spend every day in my family?

M I will not impose upon you any unnecessary task, lest I hinder you, while I seem to help you. Let the time of your sleep be so much only

as health requires; for precious time is not to be wasted in unnecessary sluggishness.

Let your mind be so disposed toward God, that your waking thoughts may be directed towards him. Lift up your heart with thankfulness, for your night's rest, unto him: and think what a blessed rest you will have in the presence of his glory; and how great a privilege it is to be a partaker in his love, and under his protection. Spend not much time in dress, and use no vain attire that shall consume much time, or be productive of needless expense.

Betake yourself to prayer in private, until you are ready to join in family-prayer.

Let family-worship be performed twice a day, unless some extraordinary necessity hinder it, and let it be at the most convenient hours of the day.

Do all your business as the work of God, rather than your own; and do nothing but what it is his will that you should do, that you may expect from him both protection and reward. Often renew your dedication of yourself and all your concerns to him, with an actual intention to please and glorify him.

Set an high value on all your time. Perform the duties of your station with constant diligence, believing that it is part of your service towards God. Six days must you labour, and do all that you have to do. Idleness is the ruin of soul, body, and estate.

Be well aware of the frailty of your nature, and the special temptations of every day; and never intermit your watch against them.

If you labour alone, encourage such seasonable meditations as you need, and your business

will permit, and improve it into good conference, if you are in company. Not, however, so to talk of nothing else, as to turn all into weariness, or affected formality; but at seasonable times, and in a serious manner.

Crave God's blessing on your food, and return him thanks for it. Receive it, not chiefly to please your appetite, but to strengthen you for your duty and the service of God. And make your health and reason, and not your appetite, the measure both of eating and drinking. Make no provision for the flesh, to fulfil the lusts or desires thereof.

At evening return to your food, and to God's worship in your family. And at night, before your private devotion, reflect how you have spent your day; and cherish in your heart a special thankfulness for special mercies; and a special repentance for any great or aggravated sins that you may have committed; that, by a free confession, repentance, and faith, you may rise where you have fallen. And betake yourself to rest, with a holy confidence in God's protection, and delightful meditation of him.

Directions for Family Worship.

P. You tell me of family-worship twice a day; I pray you tell me how I must perform it.

M. Having all your family together that can come, read a portion of the holy Scripture, and particularly some psalm of praise; then in some well devised form of prayer call on God through Jesus Christ, and do the same at evening.

Read the Scriptures with a believing, reve-

rential, and spiritual mind, as the word of the living God, by which you must be ruled now, and judged hereafter, and which you must fully resolve to obey; as an humble learner of heavenly mysteries from the holy Spirit of God, and not as a proud and arrogant caviller or judge; nor as expecting philosophy or curious words, instead of the laws of God for our salvation. Read particularly the New Testament, and the most easy and practical parts of Scripture. Expound the darker passages by the plain and obvious ones. Read some commentary or annotations as you go, if you can, and consult your pastor on that which will be of the greatest use to you.

P. Have you, Sir, any more counsel for me, for the good order of my family?

M. At this time I will add no more but these: Watch against your worldly business, that it destroy not the life and seriousness of holy duties. Alas! in most families this world is all that they have any sense of; not but that your calling must be diligently followed, but in a due subordination to your spiritual and heavenly concerns.

If you have better comfort than you have here, and this world useth you hardly, the more careful should you be to make sure of a better world. Poor men as well as the rich, have souls to save, and a heaven to win, and a hell to escape, and Christ to believe in, and God to love and serve.

Do all that you can to keep up in yourself and family the joy of believing, and a delight in God and his service. And, therefore, let your daily duty have much in it of thanksgiving and praise.

You that are a farmer, and sit by your servants in the long winter nights, get a good book, and read to them while they are with you. Few husbandmen can listen so profitably and so closely as to instructions extracted out of a good book; but herein you must be careful to make a prudent choice, and consult those who are able and willing to direct your judgment.

DAILY PRAYERS

FOR FAMILIES.*

(From the Liturgy of the Church.)

¶ These prayers, and all the other prayers of the Liturgy, may be fitted to the use of *particular persons*, by merely changing the plural into the singular number.

Morning Prayer for a Family.

¶ Read a chapter, or a portion of a chapter, from the Old or New Testament.

O Holy, blessed, and glorious Trinity, three persons and one God; have mercy upon us, miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins; Spare us, good Lord; spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

We sinners do beseech thee, O Lord God, to give us true repentance, to forgive us all our sins, negligencies and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word.

Son of God, we beseech thee to hear us.

* These prayers are set forth in nearly the same order in *Harrison's Scriptural Exposition of the Church Catechism.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, and sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

O God, the strength of all them that put their trust in thee; mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

O God, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us, thy mercy, that thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only God through Jesus Christ our Lord. *Amen.*

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight, through Jesus Christ our Lord. *Amen.*

O Almighty God, we give thee humble thanks, for that thou hast vouchsafed to deliver us, thy servants, from all the perils and dangers of the past night; Grant, we beseech thee, most merciful Father, that we, through thy help, may both faithfully live, and walk according to thy will in this life present, and also may be partakers of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen*

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

OUR Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

UNTO thy gracious mercy and protection, O God, we commit ourselves, and all our friends and relations; beseeching thee to bless, preserve, and keep us in our going out and coming in, this day and for evermore. *Amen.*

Evening Prayer for a Family.

O Lord, show thy mercy upon us—and grant us thy salvation. O God, make clean our hearts within us—and take not thy Holy Spirit from us.

O Lord, we acknowledge and bewail our sins and wickedness. For we have done the things that we ought not to have done, and have left

undone the things that we ought to have done; and there is no health in us. Have mercy upon us, have mercy upon us, most merciful God. For thy Son Jesus Christ's sake, forgive us all that is past; and grant that we, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

O Almighty God, who alone canst order the unruly wills and affections of sinful men; grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

O Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

O Lord, our heavenly Father, by whose Almighty power we have been preserved this day; by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased

to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy Fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions.

We beseech thee also, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers; that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments; and to all thy people give thy heavenly grace, that they may serve thee in pureness of living and truth, through Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

ASSIST us mercifully, O Lord, in these our supplications and prayers; and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, that as we are baptised into the death of thy blessed Son our Saviour Jesus Christ; so by continually mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

OUR Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on Earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

UNTO thy gracious mercy and protection, O God, we commit ourselves, and all our friends and relations, this night and evermore. O Lord, bless and keep us. Lord, make thy face to shine upon us, and be gracious unto us. Lord, lift up thy countenance upon us, and give us peace both now and evermore. *Amen.*

¶ **On Sunday add the following immediately before the Lord's Prayer.**

Sunday Morning.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was presented in the temple in substance of our flesh; so we may this day be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Pro-

phets, Jesus Christ himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

O God, our refuge and strength, who art the author of all godliness; be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually, through Jesus Christ our Lord. *Amen.*

O Almighty and everlasting God, who didst give to thine Apostles grace truly to believe and to preach thy Word; grant, we beseech thee, unto thy Church, to love that word which they believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

Sunday Evening.

ALMIGHTY and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

ALMIGHTY God, may it please thee that by the wholesome medicines of the doctrine delivered by those whom thou hast called to be physicians of the soul, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

LET thy merciful ears also, O Lord, be open to the prayers, praises, and thankful acknowledgments of us, thy servants, and of all thy people which have met together this day according to thy will. Accept, good Lord, of our weak endeavours in thy service; and pardon whatever any of us have thought, or spoken, or done amiss this day. But more particularly we implore thy compassion upon our infirmities; and beseech thee, in mercy, not to impute to us the wanderings and coldness of our devotions, nor to deal with us according to our deserts, but according to our needs, and thine own rich mercies in Christ Jesus.

Preserve, and strengthen in us whatever good thoughts and holy desires have been this day raised in our hearts; and help us all the week

following to live in the love and fear of thee our God, and in peace and charity one with another.

Teach us to set thee always before us, and wherever we are, and whatever we are doing, to consider that thou art about our path, and about our bed, and spiest out all our ways.

O possess us with such a strong, and such a lively sense of thee, and of our obligations to thee, and let the thoughts and certain expectation of death and judgment be so constantly, so powerfully present to our souls, that we may, every day, earnestly and heartily serve thee, in all the actions of Christian piety; and be unwearied in well doing, to the end of our lives.

And forasmuch as in all our ways we acknowledge thee, do not thou, O God, ever leave us, or forsake us: But conduct us safely by thy counsel and grace, through all the business and enjoyments, through all the troubles and temptations of this life, to that happy place, where our Lord Jesus lives and reigns with thee in the unity of the blessed Spirit, one God, world without end. *Amen.*

O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant, that as thy holy angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

¶ On Festivals or Fasts use the Collect for the Day

DIALOGUE VII.

THE CHRISTIAN INSTRUCTED HOW TO OBSERVE THE ORDINANCES OF RELIGION; *in a Dialogue between a Minister and his Parishioner.*

Minister. I THANK you, neighbour, for this visit. How go on matters in your family?

Parishioner. O, Sir, you have set me a great deal of work, which my conscience tells me is good and necessary, and better than any thing else in which I can spend my time. But my heart is backward, and what you have taught me is not so soon learnt as heard, nor so soon done as learnt; and yet I come to you again; and what I desire of you now is, to instruct me about the right observation of the Lord's day; and first to tell me our obligation to observe it.

M. In the first place, Christ gave his Apostles a commission to acquaint the world with his will, and to settle the order of the Church. To this end he promised and gave them the infallible conduct of the Holy Ghost; who was the author of what they did in obedience to their commission. As Christ rose from the dead on the first day of the week, so he often on that day appeared to his disciples, and on that day of the week he sent down the Holy Ghost; so that the

new world may be said to have been begun on that day. And on that day the Apostles constantly celebrated the holy assemblies, and appointed the churches to do the like, separating that day to the holy worship of God. All the churches in the world, from the Apostle's times, kept the Lord's day as holy, or separated to holy worship; no one church, no one person, not even a heretic, who confessed Christ's resurrection, ever once excepting against it. This day is improperly styled *the Sabbath;* that being the title of the seventh day, or the Jewish day of rest or worship. The scriptural title of the Christian day of rest and worship is the *Lord's Day.* And the church, from the first, has called it Sunday, in commemoration of that Sun of Righteousness who this day rose upon the world.

P. I know that one day in seven is as due a proportion now as when Moses's law was made. And I am sure it is a great mercy and benefit to man, to be obliged every seventh day to lay aside his care and labour, and learn the way to everlasting life. Alas! what would servants and poor men do without it? It is a great engagement to the holy employment of the soul, when every seventh day is separated to that use alone. And I feel by experience the great benefit of it to myself. I see also that religion prospers most where the Lord's day is most conscientiously kept, and fails where it is neglected. But I pray you to give me directions for the right spending of the day, both general and particular.

M. The general instructions then which I would give you are these:

That the chief use of the day is for the public

worshipping of God, our Creator and Redeemer, and therefore the church-worship is to be preferred before private; that the chief work in which it is to be spent, is learning the doctrine of the Gospel, and praising, and giving thanks to our Heavenly Father, our Redeemer and Sanctifier; that our hearts should be framed to holy joy, and gratitude, and love, stirred up by the exercise of faith and hope: and it should be spent as a day of thanksgiving for the greatest mercies.

The Order of the Duties of the Lord's Day.

P. Now, if you please, Sir, descend to particulars.

M. Make due preparation for the day before it comes. Let your six days labour be so despatched, that it may not hinder you. Cast off worldly thoughts, and remember both the sins and the abuses of the week past; and go in good time to your rest.

Let your first thoughts be suitable to the day. Remember with joy the resurrection of your Saviour, when you awake to the beginning of this holy day; and let your heart be glad to think that another Lord's day is come.

Rise full as early on that day as on your labouring days; and think not that sloth is holy rest.

Let your dressing time be short; and let it be spent, if possible, in hearing another read, or in good thoughts, or suitable conversation to those about you.

Begin with secret prayer, and let your ser-

vants despatch their necessary business, that it stand not afterwards in their way.

Then call your children and servants to family worship, and call on God with joyful thanksgiving for the redemption and the hopes of glory; but do all with seriousness and alacrity; and tell your servants and children for what purpose it is that they go to church.

Go early to the beginning of public worship. Let none be absent that can be spared to go. It is an affront to God, and a disturbance to the congregation, when you come in after the service has commenced; and you lose the opportunity of joining in the confession, and the benefit of the authoritative sentence of absolution.

After your return, while dinner is preparing, meditate on the great business of the day, and consider what you have heard in the Church, and endeavour to imprint it on your mind and memory.

If company allow you opportunity, let your time at meals be seasoned with some cheerful and pious conversation, suitable to the hearers and the day.

After dinner take them again to church, and after your return betake yourself to devout meditation on what has passed in the day.

At supper, as at dinner, remember that though it be a day of thanksgiving, yet it is not a day of sensuality and excess.

But before supper examine your children and servants what they have learned that day; and catechize them: this duty must not be neglected.

When you go to rest, review briefly the special occurrences of the day; repent of your failings

and imperfections in divine worship. Give thanks for mercies, and compose yourself to rest, trusting in the protection of your gracious God; and let your last thoughts be such as are proper for the close of this holy day

Of Joining in Public Worship.

P. I pray you next instruct me how to worship God in public: you have before told me what church I must join with. Have you more to say on that?

M. Yes: I advise you to hear the teacher whom God hath set over you, and feel not yourself justified in following teachers of no authority. If schism be sinful, how can you hope for God's blessing, when the first step which you take is displeasing to him? Be thankful if the Providence of God hath set over you a zealous, prudent, pious, and faithful pastor. But if your minister unfortunately be not such, then public order and your soul's edification require you to do as well as you can. No congregations may lawfully be communicated with, which causelessly separate themselves from the apostolic ministry, for they violate the unity of the church, and rend the body of Christ. Nor should you, under the vain pretence of greater edification, forsake the ministry, derived through the order of bishops from Christ and his Apostles; for then you will be guilty of the sin of schism.

When you join in public prayer, and praises, and thanksgiving, do it earnestly with the desires of your heart: and be not a bare hearer, nor seem to pray when indeed you do not; for that is to be an hypocrite.

Be not inclined to find fault with the prayers of the church, nor come to them with idle and ill-natured prejudices. You will join with no church in the world, if you will join in nothing that is absolutely faultless. Be thankful that you enjoy a form of sound words, and of scriptural, primitive, and evangelical worship.

In your gesture and manner of behaviour in God's worship, affect not to differ from the rest, but conform yourself to the directions of the church; for in a church, singularity is discord. Do not be gazing about you during the service, nor indulge in whispering and talking. Remember that you are in the presence of God, who is jealous of his honour. Attend to your prayer book; and look steadily at it, even though you may know the prayers; for this indicates reverence, and will serve to fix your attention. Repeat audibly the responses yourself, and encourage others to do so, especially your own family; but carefully avoid repeating audibly, or even in a low tone of voice, the prayers and other parts of the service performed by the minister. You should join in these with your heart, and repeat them mentally. Be sure that you kneel at prayer; but do not lay down your head, as if you were asleep; but keep open your prayer book, and attend to it. Above all, seek to worship God with your heart, as well as with your lips.

Take heed also how you hear, that you may hear with profit: endeavour to understand what you hear; be duly affected with it, and remember it, that you may practise it.

Go to church as one who is going to hear a message from the God of Heaven, concerning your everlasting salvation. Remember that you

have but a little time to hear, and then you must be laid with those who lately sat where you now sit. Observe how nearly the matter concern-you; and rouse up your mind from sloth and wandering. Remember that God who sends the message, waits for your resolution and your answer, whether you will yield to him or reject him; whether you will improve his grace or not. Secretly implore of God his quickening Spirit, and afterwards pray that his grace may make his word successful.

The best help for your memory will be a thorough understanding of the truths and duties inculcated, and a deep affection for them. We easily remember that which we well understand, and with which we are much affected.

If the word be carefully imprinted on your heart, the practice will more easily follow. Resolve to obey whatever God makes known to be his will; and when you come home, consider what you heard which concerns your practice, and let your conscience closely apply it; and revive your resolutions. Especially labour that your graces may be strengthened, and that your belief of the life to come, and your hope of glory, and your love of God may be confirmed. Take heed of those preachers, who under pretence of extolling Christ and free grace, destroy the principles of practice.

How to Communicate in the Lord's Supper.

Learn what is the end and design of the Lord's Supper, and what are the parts and nature of it.

Now the end of this Sacrament is, to be a solemn commemoration of the sacrifice of Christ

by his death, until he come; that the Church may, as it were, see his body broken and his blood shed, and behold the Lamb of God, that taketh away the sins of the world.

And it is also designed to be a solemn renewing of the covenant of Grace, on Christ's part and on ours; even the same which you made in Baptism, and in your Confirmation. In the Communion man consecrates himself anew to Christ, and Christ accepteth him.

Lastly. It is designed to be a powerful mean to stir up faith, desire, love, thankfulness, hope, joy, and new obedience, to engage us in communion with God and Jesus Christ, in the exercise of all these graces; and to confer on us additional grace through the merits of our Redeemer.

The special parts of the holy Sacrament are, the Consecration, the Commemoration, the Communion, and Communication, or Participation.

The *Consecration* is the separation of the bread and wine to the Sacramental use, as the fittest representation of the body and blood of Christ. This bread and wine are offered to God, for his acceptance and benediction.

The *Communion* is the visible representation under the symbols of bread and wine, of the Sacrificing of Christ upon the Cross to the Father, for the sins of man; designed to keep up the remembrance of it, that the Church may be duly affected thereby; and to profess our confidence in a crucified Christ, for the acceptance of our persons and all our performances with God, as well as for the pardon of our sins.

The *Communication* and *Participation* is the giving of Christ himself, with his spiritual

benefits, to the believing receiver, by the Sacrament of the bread and wine ministerially delivered in Christ's name; together with the acceptance of the receiver.

The *particular* Preparation which is necessary for the Sacrament is, To renew our meditations on the nature and use of the Sacrament, and to consider how holy a work it is to enter into communion and covenant with God and our Redeemer, before the congregation; that so we may come with pious and reverent, and not with indifferent and careless minds.

To examine ourselves, both whether we continue our unfeigned consent to the covenant of God, and also whether we live according to the terms of that covenant, in a godly, sober, righteous, and charitable life, not habitually committing any sin; and to humble ourselves before God by true repentance. To ask forgiveness of those whom we have wronged, and to forgive them that have wronged us; that we may be capable of receiving forgiveness from God.

On this solemn occasion you must renew your covenant with God in Christ, and pray that ye may receive renewed mercies from him.

In this holy ordinance you must maintain a firm belief in the doctrine of the Gospel, and in the truth of the world to come; a lively sense of your sin and misery, and your need of Christ; a hatred of sin, and a high esteem of Divine Grace; a thankful sense of the wonderful love of God in our redemption: you must exercise lively love to him who hath thus loved us, and rejoice in the sense of so great salvation. Love and joy are the life of our Sacramental Communion.

When you are going up to the altar, remember with humble thankfulness to what a feast God's mercy freely inviteth such an unworthy sinner.

When the Confession of sin is made, join heartily and audibly in it.

When you see the bread and wine set upon the table, remember that God is the Creator of all things, by whom we live, and whom we have offended.

When the words of the Institution are read, remember that love which prepared and gave us a Redeemer.

When you look on the consecrated bread and wine, discern and reverence the representation of the body and blood of Christ, and take it not profanely as common bread and wine.

When you see the bread broken, and the wine poured out, remember the sacrificed Lamb of God, who loved us unto death, and taketh away the sins of the world.

When the minister prayeth to God for the efficacy of the Sacrament, join heartily with him, and beg for that pardon and peace which are here offered.

When the minister delivereth you the bread and wine, look on him as the messenger of Christ, appointed to deliver you the most significant representation of Christ's body and blood broken and shed to be your Saviour; and with him the sealed covenant of Grace, pardoning all your sins, and giving you the blessed hope of justification, sanctification, and glory. And accordingly with thankful faith receive him.

When you see the communicants receiving the same Sacrament with you, let your heart be

united in love to all believers, and think how perfectly we shall be one in Christ in the heavenly glory.

When the minister returneth thanks and praise to God, lift up your soul to love and joy, and reflect on the heavenly society of saints and angels who are saved by Christ and who continually thank and praise him, that you may endeavour in some degree to imitate them.

When you are going away, remember that you are hastening to the place where we shall see, and enjoy the things now signified, and know face to face as we are known, and have higher joys than faith can raise. In the mean time, continue to love and praise him who hath instituted such means of salvation; and keep up a life of thankfulness and joy. Continue in the use of all other means to maintain the holy life and resolution which you have here obtained; and see that you live agreeably to the resolutions which you have made.

Communicate as frequently as the Church does to which you belong. In old time the communion was administered at least every Lord's day. You cannot receive it too often; you cannot turn away from it with innocence or safety, or without irreverence to its divine Author.

Of the Duty of Private Prayer.

Think not that you have prayed, when your tongue hath gone without your heart. Labour after a deep sense of your sins, wants and mercies, and labour more with your heart than with

your tongue; for out of the abundance of a feeling, fervent heart, the tongue will be able so to speak as that God will accept it.

Present yourself before God only in the name of Christ, trusting in his merits and intercession; and expect every mercy from God, through Christ.

Live as you pray: and think not that confessing sin to God will excuse you for continuing in it. Labour for what you pray for; and think not that praying is all that you have to do, to obtain God's grace, any more than to procure your food and raiment: But you must labour, and beg for God's blessing.

As to your religious Conversation.

When you are with those that can teach you, be much more forward to hear than to speak.

If they be silent who can teach you, induce them to speak by some seasonable question; for the best are too backward: and many are silent for want of occasion, opportunity, or invitation. But avoid all ostentation of piety; and take heed not to introduce religious conversation at unseasonable times.

When you speak to the ignorant and sinful, do it not in a contemptuous, proud, magisterial way; but with clear, convincing reason, and with great kindness and gentleness. Let instruction and friendly exhortation be instead of reproof, for the most part: and when you mean to reprove, do it usually in secret, and not before others; for disgrace will provoke them, and hinder them from repentance.

Let your conversation be directed to some

practical issue, so to affect the hearts of your hearers, as to bring them to resolve on that which is their duty.

Of Days of Humiliation and Thanksgiving.

The manner of humiliation is by due abstinence, and confession, and prayer, to humble your soul penitently for sin, and beg the mercy which you want: and the manner of thanksgiving, to rejoice soberly and spiritually, with moderate feasting when that is convenient; and give God thanks for his mercy, and beg the grace to improve it, and renew your devotion and resolutions of obedience.

The outward parts (fasting and feasting) must not be made a mere form or ceremony, nor judged to be pleasing to God merely in and for themselves; but must be chosen only as means which help us to their proper ends. As to the duties of humiliation and thanksgiving; these may be varied as men's cases and bodies differ. The weak may be humbled without fasting, or with less; and the poor and the sickly may give thanks without feasting, or with little. And all must take heed of offering God a sacrifice of the sin of sensuality and excess.

The Church requires, on days of fasting, "such a measure of abstinence as is suited to extraordinary acts and exercises of devotion."

True repentance in humiliation, and increased love to God in thanksgiving, and true reformation of life by both, is the great end to be aimed at; and whatsoever attaineth not, or truly intendeth not that end, is vain.

A Prayer for the right Use of the Means of Grace.

(In the Language of the Offices of the Church.)

O God, who has appointed the means of grace, that by them I may be fitted for partaking of the hope of glory; may I thankfully receive them, and devoutly and faithfully use them to the relief of my spiritual necessities, to the setting forth of thy glory, and to the furtherance of my happiness, both temporal and spiritual. Give me grace, O heavenly Father, to worship and serve thee, on thy holy days, with reverence and godly fear. Affect me with an awful apprehension of thy divine Majesty, and a deep sense of my own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and a pure heart, with a body undefiled, and a mind sanctified, I may perform a service acceptable to thee. May I with meek heart and due reverence hear and receive thy holy word. May I come to the blessed Sacrament of the body and blood of Christ, with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, obtain to my great and endless comfort, remission of my sins, and all other benefits of his passion. And grant, O Lord, that with the blessed company of all faithful people, I may be so joined in unity of spirit by the doctrine of thy Apostles and Prophets, that we may be made an holy temple, acceptable unto thee, and finally be inheritors of thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

DIALOGUE VIII.

THE CHRISTIAN DIRECTED AS TO A SAFE AND COMFORTABLE DEATH; *in a Dialogue between a Minister and his Parishioner.*

Parishioner. SIR, I have been since I saw you with several of my neighbours at their death; and I see that weakness and pain of body, and the terrors of death and the attendance of friends and physicians, are so great impediments to men's preparation then, that I earnestly entreat you to help me to prepare myself while I am in health; for I am unwilling to leave so great a work to so weak a state, and so sad and short uncertain time.

Minister. God shows his great mercy to you in making you so wise. There is nothing in which the folly of ungodly men more appears than in delaying their serious preparations for death. No man is so brutish as not to know that he must die; and there is no man, most certainly no Christian, who believeth not that death will remove him into another state of life. There is no man can doubt but this change is sure, and may be very near. And how great a change takes place! The body, which is now indulged and gratified, must become a loathsome corpse. The pleasant cup, the delicious food, the adorned room, the gay attire, the soft bed, the delightful garden, walks and fields, the honour and precedency, the power and command, are all at an

end, and turned into a dark and silent grave. The soul must appear in another society, among the spirits that have finished their course on earth, and are gone before to receive their doom. There it must *see* what before we *heard* of; either the misery of those souls, who have cast away all their hopes for ever; or the perfected spirits of the just, the glorious angels, our glorified Redeemer, and the most glorious God. There the ungodly will soon see the truth of that word and that world which they doubted of; and quickly feel what will be their portion for evermore. What a senseless being then is an ungodly man, who can either forget such a day and such a change as this; or can think of it without awakened resolutions, immediately and with the utmost diligence to prepare for it? If he believe not God's word, and the life to come, why dost he not come and hear what we can say, till he is resolved upon the best inquiry whether it be so indeed or not? But if he do believe it, how can he live as if he cared not what should be his future condition for ever?

P. I confess, Sir, it is an evident truth and duty which you urge, and it is madness in men to forget so great, and sure, and, perhaps, so near a change! It is no controversy whether we must die. And a man that loveth himself will think whither he must go.

M. If we tell men in our discourses of things which they never knew before, they understand us not, and instead of learning, they cavil and question whether what we say is true. And when we tell them of such things as they know already, and all the world knoweth, they despise

it, and say, Who knows not this? We all know it, but too few of us lay it to heart. Our diseases and pains of body forewarn us; our weariness in our labour tells us, that we have a body that must break at last. Our gray hairs tell us, as the golden leaves on the trees in autumn, that our fall is at hand. Our children tell us, that others are rising up in our stead, while we are going off the stage. Every morsel that we eat, and cup that we drink, tells us what bodies we have, that can be no longer upholden than while new reparations are daily made of their decay. Every night's sleep warneth us to prepare for that sleep, from which the resurrection only will awaken us. All the beasts, and birds, and fishes, whose lives are given to preserve ours, tell us, that our life will not be long; and that we must die as well as they; and that a life maintained by so many lives, at so dear a rate, should be well spent for his service who giveth us these and all other things. When we plow and dig the earth for our seed, and cast it in, where it must corrupt before it springs up again, we but represent the digging of our graves, and the burying of this body till the day of resurrection. Every time that the sun setteth at night, and riseth again the next morning, it warneth us how our lives must set and rise again; and so doth every fall and spring. Every bell that tolleth for the dead, is our call to prepare to follow them; yea, every bell that calleth to the church, tells us that the same bell must be tolled for our burial. Every clock that striketh, every watch that moveth, every hour-glass that runneth, hath a voice to call careless sinners to reflection. Death is a powerful

preacher; it teacheth many men that which we have preached twenty years in vain. We preach them asleep; but the sentence of death awakens them effectually.

The serious thought of death teaches ministers how to preach, and the people how to hear. It awakens the preacher, to awaken the hearers. It is a mercy that we have tongues to speak, and you have ears to hear. No wonder if Christ so often calls to sinners, "He that hath an ear to hear, let him hear."

Death teaches us the wisest estimate of all the wealth, and honour, and greatness of this world; for it showeth them all to us in their final state, and what they will prove to us in our greatest need. It is the great destroyer of pride. How can that man be proud who is to answer for all his sins before that God who resisteth the proud, and showeth grace and mercy to the humble!

Death teacheth men rightly to estimate all sensual delights. These are now past and gone, and never shall return. It will be no comfort to a dying man to hear what a pleasant, careless life he hath led in the world; but it will be an unspeakable satisfaction to know, that he shall live in heavenly joy with his Redeemer.

Death will teach us how to spend our time. How basely is this esteemed by idle, sensual, and ungodly men! O what a treacherous word is pleasure, in the too common acceptation of it! O, happy are they who have wisdom to use their time for the end for which God created and redeemed them, before it be too late.

Death teacheth men how to behave themselves to each other. On a death-bed we are ready to

say, that we forgive all the world, because we fear that God will be avenged on us.

Lastly. Death teacheth us whether we should rather fly from sufferings or from sin. Die we must, whether we will or no! And is it not better to die for Christ, if he require it, than die without any such advantage? Will it comfort us at our death to think what sufferings we escaped by sinning against God?

Were it an uncertain thing whether we should die or not, covetousness would have no restraint. How dearly would men love this world! O what striving there would be for it! They who will live in sin, and sell heaven for a few years of uncertain enjoyment here, what would they do for a thousand years of sensual joy, or for the hopes of living here for ever? But when this is written, "Thou must certainly and shortly die;" who would say, "Soul take thine ease, eat, drink, and be merry," when he may expect to hear, "This night shall thy soul be required of thee; and then whose shall all these things be which thou hast provided?" If death did not preach to the worldly-minded persons, no other preachers could be heard. It crieth out to them—What! mean you to bestow all this labour on a few days of vanity? Is it worth this trouble to make your salvation more doubtful and more difficult? to increase your load, and double your temptations? and all for the pleasures of so short a life?

And were it not for death, ambition would have no bounds; but death foreseen curbs this arrogance, by teaching us that man being in honour, and having no understanding, is as the beast that perisheth.

Were it not for death, sensuality would have no restraint! The fornicator would not be shamed by the light, nor the drunkard fear the effects of his intemperance! Who would not be clothed with purple and fine linen, and fare sumptuously and deliciously every day, if he could do it with prudence? But death, this death, is a sad enemy to such enjoyments. When Belshazzar saw the hand-writing on the wall, in all his jollity, his joints trembled. Rejoice, O young man, in thy youth, and let thine heart cheer thee; walk in the way of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Except the promise of the life to come, there is nothing that so defeats the devil's purpose in tempting us to sin, as certain, foreseen approaching death. I conclude, therefore, with Solomon, that, It is better to go to the house of mourning, than to the house of feasting; for that is the end of all men, and the living will lay it to his heart. The heart of the wise is in the house of mourning, but the hearts of fools are in the house of mirth.

Let our prayer then be, first for a safe death, that we may be saved when we die; and then for a comfortable death, that we may die also in peace and joy.

All they, and only they die safely and go to heaven, who are pardoned by Christ's blood, and sanctified by his Spirit. If we have that Spirit, we are justified, and shall be saved; for it is given to fit us for heaven, and to be the pledge, and earnest, and first fruits of our celestial happiness. Blessed are the pure in heart, for they shall see God.

But that besides *safety*, we may have *comfort* in our death, it is also necessary that we have some well-grounded hope that we have the Spirit of Christ; that we have faith, hope, and love, the graces of the Spirit, in suitable exercise. For thus the great impediments of our comfort will be removed.

The knowledge of our safety is the ground of our comfort. And it must needs be a terror to a man that hath any faith and sensibility, to be utterly uncertain what shall become of his soul for ever! to believe that there is a state of punishment for the unholy, and not to know but it may prove to be his lot! to believe that none but the holy shall be glorified, and not to know at all whether he be of that number! When the body is languishing in pain, and worldly help and comforts fail, to be then utterly doubtful of everlasting comfort, must be a most miserable state. It is not the perishing trifles of this world that can comfort a man who still foreseeth their end.

If we be called to martyrdom for Christ, the terrors of death would sorely tempt us to deny him! How can a man be saved who loveth his life better than Christ and life eternal? And how can a man be willing to go out of this life, who hath not some reasonable hopes of a better?

But if a man be ready to die well, he is ready to suffer, and ready for any thing! When he can derive comfort from the thoughts of his being for ever with the Lord, what need such a man to fear? What is there that should much trouble him? How quietly may he sleep! how easily may he suffer! how joyfully may he live!

Nothing can be more evident than that to be

in a continual readiness to die, is the great interest of men; in comparison of which nothing else is worthy to be minded, or named!

P. What mean you by saying, that it is also our chief work?

M. He who knoweth that it is his chief interest, must needs know that it is his chief work, as long as self-love is so deep a principle in nature, and interest so much actuates and rules mankind. All religion, indeed, is nothing else but preparing ourselves and others for death. It is *sound* doctrine which maketh *sound Christians;* but practical doctrine is the sure preparation for death. Christ is the only way, and heaven is the only end. Christ came from heaven, and is ascended to heaven, and sendeth his Spirit from heaven, to raise our hearts thither, and prepare us for it. Death, therefore, which is our passage into heaven, must be in our view in all the exercises of our religion, and all the business of our lives. Away with those opinions and practices which no way tend to prepare us for a safe and comfortable death!

How to prepare for Death in Health.

Particularly we must bestow much care and diligence to strengthen our belief in the truth of God's word, the immortality of the soul, and the life to come. Nothing more strengthens temptations, destroys all hope, desire, and endeavour, than secret doubtings, whether God's word be true, and whether there be another life indeed for man or not. Uncertainties will not prevail against sense and present things. Uncertainties

will not sufficiently comfort a departing soul, when all worldly comforts must be parted with for ever. Every doubt here is as water cast upon the fire; it quenches all our desires and our joys.

Trust then your soul into the hand of your Saviour, and distract not your mind with unbelieving fears. He wanteth neither power, nor wisdom, nor love. You may boldly and quietly trust him with his own. He hath testified his love at so dear a rate, that we should not question it. To save us is his proper office and work. His work in heaven is to prepare a glorious receptacle for us; and there he is interceding for our salvation. Is his love, his promise, his oath, his seal, as nothing to us? It is faith in Christ by which we must live and die if we live and die in a well-grounded peace.

And this faith will produce that holiness, without which none shall see God; for he hateth all the workers of iniquity. He that believeth in Jesus Christ, must be sanctified by his Spirit, before he can comfortably die, or have the assurance of his own salvation. We must have the testimony of our conscience, that in simplicity and godly sincerity, and not in fleshly wisdom, we have had our conversation in this world; that is, that we really lived not to the flesh, but unto God, and that our main business in the world was to serve and please him with all the powers which he gave us; and that we did not principally live to the world, but sought him and heaven in the first place.

Take heed of quenching the Spirit of Grace. Whatever good we do in health or sickness, it must be by his gracious operation. There is no

effectual light or divine knowledge, no holy love and delight in God, no spiritual life in any one of our thoughts, but what is wrought by the illuminating, sanctifying, quickening Spirit of God. Therefore tenderly cherish and preserve this heavenly guest, if you would have joy in health or sickness! For it must be the joy of the Holy Ghost.

Make it your chief care to dwell continually in the sense of God's love; and be daily employed in studying the greatness of it, the nature of God, and the mercies of the Gospel. Let praise and thanksgiving be your daily exercise and employment.

A great part of our preparation for death consists in having our daily conversation, as in heaven, while we are on earth; by faith, hope, and love, exercised in heavenly contemplation.

Let me then advise and intreat you to do all that you do in the world with heaven still in your view. Hear, and read, and pray, and resist temptations, as if heaven were still in your sight.

Set often before your eyes the certainty, the nearness, and the greatness of heavenly glory. Think how many millions of holy souls are there in joy, while we are here in fears and cares.

Think of those excellent servants of God, who have passed thither through a world of trials, and were lately compassed with such infirmities as ours, and passed through death as we must do. Remember that we go not in an untrodden path, but are the followers of all the spirits of the just. Think how much better it is with them than with us; how they are freed from all our sins and sufferings, our doubts and fears. Think

what it is for a perfected holy soul to see the glorified Redeemer, and all the holy company of Saints and Angels; yea, to see the glory of God himself, and to have the knowledge of all his glorious works; to be eternally employed in loving and praising him in the most transcendant joy and pleasure of the soul! Let these thoughts be your daily work and pleasure, and the conversation of your mind with God above.

The next direction to prepare for death is, that you mortify the flesh in time of health; and see that nothing in this world be so important and necessary for you, as to lead you to suffer the pleasures of sense and imagination to rule and govern you.

If you are in love with any thing here, you will be more loth to leave it. And if you live too much by sight and sense, you will grow so familiar with things sensible, and so averse to things unseen, that you will scarce be able to see any further with the mind, than you can see with your eyes; and scarce any thing will seem certain to you, or properly affect you, which you see not.

But if you keep your affections loosed from the world, and mortify the flesh with its inordinate desires, and become indifferent to the things of sense, there will be little to entangle and hinder the willingness of your departing soul.

Two extremes you must carefully avoid. Be not presumptuous and blinded by self-love, to think without proof that all is well with you; nor on the other hand, encourage a timorous, scrupulous disposition.

Lastly. Settle your worldly estate and affairs as one should do that is ready to depart. Make

your will that none may contend about your estate when you are dead. If you have wronged any, make them restitution. If you have fallen out with any, be quickly reconciled, and forgive them. And if you have the means, remember in your wills the Church, and institutions of piety and benevolence.

Mistake not sickness and death as if there were more harm in them than there really is. Sickness is a dispensation of God, on which you may as confidently expect his blessing, as on his word and sacraments. Labour, therefore, to reap the benefit of it, by suffering it to convince you more effectually of the vanity and vexation of the world. And remember what a mercy it is that man, who is so loth to die, should end his days in such pain and weakness, as to make him the more willing to be dissolved. Sickness alone, without faith and love, will draw no man's heart to heaven, or save him; yet such a help against the sinful love of life and fear of death, is no small mercy. Be sensible of the benefit of sickness, and experience will reconcile you to the providence of God, and prevent all repining.

Beg of God, for the sake of your Redeemer, such assistance of his Spirit as your low and weak condition needeth, and such as is suitable to a dying man. God hath great help and grace for great necessities.

Renew your repentance and confession of sin, and warn all about you to learn by your example to set their hopes and hearts on heaven, and to make it the work of all their lives to prepare for such a change. Then confidently deliver up your soul into the hand of your Father and

your Redeemer, and give over all distrustful carring for youself.

Let holy affections be exercised in suitable expressions. If your disease allow you strength to do this, magnify God's goodness, and speak good of his name, and word, and ways. Make others see that there is a reality in the comforts of faith and hope; and that the death of the righteous is so desirable as to make their lives desirable also. Your tongue was given you to praise the Lord: it hath but a little while more to speak: Let its last word be to his glory. Tell men what you have found God and your Redeemer to be to your soul; and speak of the glory of his kingdom, which you expect, that the hopes and desires of others may be excited.

Let your last words be addressed to God himself in prayer and praises, beginning the work on earth which you must perfect in heaven. Imitate your dying Lord, saying "Father, into thy hands I commend my spirit:" and say with his first martyr, "Lord Jesus receive my spirit."

AMEN! AMEN!

A Prayer for a happy Death.

(From the Offices of the Church.)

O God whose days are without end, and whose mercies cannot be numbered; make me, I beseech thee, deeply sensible of the shortness and uncertainty of human life. In the midst of life, I am in death; and can seek for succour only of thee, O Lord,

who, for my sins, art justly displeased, O grant me unfeigned repentance for all the errors of my life past, and a steadfast faith in thy Son Jesus, that my sins may be done away by thy mercy, and my pardon sealed in heaven, before I go hence, and be no more seen. Let thy holy Spirit lead me through this vale of misery in righteousness and holiness all the days of my life; that when I shall have served thee in my generation, I may be gathered unto my Fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee, my God, and in perfect charity with the world. Fit and prepare me, O heavenly Father, against the hour of death; that I may then commend my soul into thy hands, as into the hands of a faithful Creator and most merciful Saviour. And do thou wash it in the blood of that immaculate Lamb that was slain for the sins of the world, that whatsoever defilements it may have contracted, being purified and done away, it may without spot be presented unto thee. Grant, O Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, that, with all those who are departed in the true faith of thy holy name, I may have my perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

AN EXHORTATION,

WITH

SOME FORMS,

IN ORDER TO ENFORCE AND TO ASSIST IN THE PRACTICE OF THE DUTY OF

EJACULATORY PRAYER;

THAT IS,

OF OFFERING UP SHORT PRAYERS TO GOD ON ALL OCCASIONS WITH HEARTY DEVOTION AND WARMTH OF SPIRIT.

RECOMMENDATORY ADDRESS,

BY THE REV. WILLIAM JONES, OF NAYLAND.

TO THE PUBLISHERS.

SIRS,

THIS little Book, plain as it is, being singular in its way, and having been the instrument of much good, I wished to see it reprinted several years ago, and on such authority as would have been sufficient to recommend the use of it; but as I did not succeed, I am glad you have determined to give a new edition of it.

A reader may suppose the whole design of it to be only that of supplying the words and the language of occasional prayer. It will, indeed,

supply words to those who want them; but its first and greatest object is, to produce in the Christian the *habit of mental prayer; a readiness of heart*, rather than a fluency of speech; for if the heart be ready, the tongue will seldom be wanting in utterance.

I knew the author well;* and I knew him to be a man truly affected to God, of great charity to the poor, and a parish priest, as indefatigable as any in this church. The late Dr. *Horne*, Bishop of *Norwich*, so far approved his book, that he asked me, *when it would be re-printed?* that he might put it into the hands of some young persons very near to him, to give them a religious turn of thought. This anecdote will be a greater recommendation to many people, and promote the success of your new edition, better than all I can say in its favour. I, therefore, only add, that it will teach the young and the old; the former how to live, the latter how to die; for death will never take him by surprise who lives daily by this rule.

W. JONES.

Nayland, Nov. 30, 1796.

* The Rev. Robert Cooke, M. A. late Vicar of Boxted,

PREFACE

To the Parishioners of ——, Grace, Mercy, and Peace be multiplied.

My Brethren, dearly beloved in the Lord,

I BEG you will make use of this little Book for your pocket companion, which is intended to stir up in you frequent thoughts of the one thing needful, the care of your immortal souls. The method I have made choice of, is, to teach you to use this world, that instead of corrupting your hearts, and tempting you to a forgetfulness of God, it may daily hold forth some useful lesson to you, and bring to your minds the things of Heaven, together with your truest happiness here and hereafter. The method God himself hath chiefly used throughout the Scripture, is to lead the attention through natural things to spiritual, and to instruct us in the knowledge of those things, which no man hath ever seen, from the things we see daily; than which there can be no employment more delightful to a serious mind. Every capacity may take in the instruction thus communicated, and the experience of every day will renew and confirm it. May God accompany the reading of this book with his blessing; and if you reap any benefit from it, give God the glory, and pray for the author. Think how happy you are in being members of a

church, whose faith, worship, and ministry, are holy, catholic, and apostolic. Endeavour, therefore, to adorn the doctrine of God your Saviour, and to walk worthy of the vocation wherewith you are called, remembering always, that if you walk unworthy of it, your Christian calling will only increase your damnation. Hold fast that faith into which you were entered by baptism, sealed by confirmation, and in which you have since been nourished by the word of God, and the holy sacrament, as well as comforted by those prayers which are so full, solemn, and comprehensive, as to take in all those things which are necessary as well for the body as the soul. May God give us grace to improve all these helps to the purposes of true holiness, that we may be perfect, thoroughly furnished unto all good works; may he increase our faith, and give us true repentance, forgive us all our sins, and give us strength to run in the way of his commandments; so that every one of us may hear at last that joyful sentence, worth more than ten thousand worlds,—*Well done, good and faithful servant, enter thou into the joy of thy Lord.* Which that God may grant, for *Jesus Christ's* sake, is the earnest prayer of

Your affectionate servant in the Lord.

AN

EXHORTATION, &c.

DEVOTION is the very life of religion. The commands of our blessed Saviour concerning the duty of prayer, show how necessary it is to our spiritual well being: and he cannot mean that we should rest wholly in stated acts of devotion, because he prescribes it as the most effectual remedy against temptation. To this we are at all times subject; and should, therefore, at all times be making some provision against it; nay, we are expressly taught—*Men ought always to pray, and not to faint; continue instant in prayer; pray without ceasing.*

All the common occurrences of human life, all the objects of sense, and every work of God in the visible creation, may be improved and adapted to the spiritual concerns of the soul. For there is spiritual meat and drink as well as bodily. God hath provided for the spirit of man its proper nourishment; and we should never taste of the food which supports the body, without lifting up our hearts and affections to the remembrance of such mercies. Every meal we partake of will, by this means, become an occasion of prayer, and of spiritual thanksgiving. Even the light of every day, and the darkness of every night, will furnish us with fit matter whereon to ground some short petition to Almighty God.

We are also bound to look up to God in every

thing we undertake; or, as the apostle hath expressed it, in whatsoever we do; that he may prosper the work of our hands upon us. For it is better to be doing nothing, than to be engaged in any work upon which we dare not ask for the divine blessing; without which, the brightest talents may be perplexed and disappointed, and the fairest prospect blasted in a moment. So that the common business of life requires us continually to be in a state of prayer. And these two will not clash with or disturb one another; because the work itself, and the petition that has respect to it, may both go forward together. Will it hinder the labour of the husbandman, to meditate on *Christ's* exposition of the Parable of the Sower, and to turn the several articles of it into a prayer, while he is casting the seed into the ground? Will his grain come with worse success into the barn, if, while he is gathering it, he reflects on that harvest which is the end of the world, and begs, that he himself may be laid up in the garner of God? I should think not; but rather, that his labour would be the sweeter for it; inasmuch as things temporal always become less burdensome and more valuable, if we look through them to things eternal.

Hence it will appear, that the duty of praying every where, and without ceasing, *does not require us to be always upon our knees;* a devout ejaculation may be offered up to God in any place, and in any posture.

Ejaculatory Prayer is only a short breathing of the soul to God, and does not require the solemnity of set prayers. And as we are not to expect, at any time, that we shall be heard for

our much speaking; so especially on these occasions, it is not the length of the prayer, but the affection of it, that will render it acceptable. It requires more of the heart than of the head; and is called Ejaculatory, because it is darted up suddenly to God as occasion may require, testifying the great and ardent desire of a soul seeking and thirsting after the fountain of all perfection, goodness, and holiness. It is a kind of devotion very short and easy. It demands no fluency of speech, or readiness of expression; for it may be heard and understood of God even without our speaking at all. The desire may be real in the heart, and the prayer effectual in his sight, though it be not uttered with the lips.

It will nevertheless be profitable to provide ourselves with as much matter, and as many words to the purpose, as our leisure and abilities will suffer us to collect. And as no words can be so acceptable to God, and so proper to express the humility of his children, as those of his own teaching; with this view, even the common people in the first and purest ages of the church, fully sensible of the great duty of praying every where, learnt the whole book of Psalms by heart, that treasure-house of prayer and praise; that upon every occasion they might exercise themselves therein, and have somewhat to offer up to heaven on all the affairs of human life. The Liturgy also will supply us with short ejaculations, and with the language of prayer.

The world can afford no peace and satisfaction equal to that of walking with God, as they may truly be said to do whose affections are lifted up in prayer from earth to heaven; who live by faith

and not by sight; who look for a divine blessing on all their undertakings; and by the things which they see with their eyes, are always put in mind of things which they do not see. Devotion is the golden chain of union between heaven and earth. He that has never kept open this communication between God and his soul, can never conceive; and he that has, can never forget the comfort that arises from it. There is not, in the Christian religion, any thing of like use and force throughout every hour of our lives, as is the exercise of prayer and devotion. Had there not been some excellent benefits to be obtained by it, our Lord would not have pressed it upon us so strictly: and if we are called upon to pray often, it is that we may often be happy in a secret intercourse with our blessed Redeemer, and in such a communion of the divine presence, as will fill our minds with all the happiness of which beings not in heaven are capable.

Between the times, therefore, of our solemn devotions, and as often as we are pressed by any necessity, or invited by any accident, let us keep up our interest with heaven, by pouring out short prayers. How highly would the ambitious courtier prize, and how often would he use a privy key, which should give him, at all times, admittance to his Sovereign! Ejaculatory Prayer is the key of admittance to the King of kings, and Lord of lords.

It is certainly the noblest employment, and will be the richest improvement of our thoughts, to send them in such short embassies to the God of heaven and earth; and to bring down, by such occasional sallies of faith, a fresh supply from

the fountain of all good. What a loss then must it be to our spiritual interests, what an encouragement to the tempter, what a despite to the spirit of grace, to neglect entirely, or long to discontinue, this most beneficial practice of prayer and habitual adoration! "Men ought always to pray: and not to faint."

For your encouragement in this duty, remember that *Jesus Christ* sitteth at the right hand of the Father, constantly making intercession on your behalf. This belief will fill your souls with unspeakable comfort; it will give you boldness to join your own imperfect prayers, in the fullest hope, with his all-prevailing intercession.

And be not easily discouraged, if your prayers are not always answered so soon as you could wish. Though God may seem to slumber for a while, either to prove your faith, or punish your past neglect and disobedience; his mercy will surely awake at the last. It is a special part of his divine character, that he heareth the prayer of all flesh that cometh to him; and though he may leave the tempest to its fury for a time, to convince you of your helpless state, when left to yourselves; yet be assured he will hear you at the last, and not suffer you to perish for ever. And if your ability is but small on some occasions; if your prayers are neither so rich and abundant in their matter, nor so warm and devout in their manner, as you could desire; only endeavour to reach some farther degrees of perfection, and the divine mercy will not be severe in remarking your present defects. You have to do with a Master who is kind and compassionate; who once said to his faulty disciples in a way of

indulgent extenuation, "the spirit is willing, but the flesh is weak." You have not such an high priest as cannot be touched with the feeling of your infirmities; but one who is well acquainted with your inmost frame and constitution, and will make all favourable allowances for that weakness with which you are encompassed.

If you desire to walk humbly with your God, to converse justly and charitably with men, to possess your souls in patience and holiness, and your bodies in sanctification and honour; if you desire to be followers of God as dear children, and to walk in love, remember the words of *Christ*, that "men ought always to pray and not to faint." In every trouble, arm yourself with this sovereign remedy. Put less confidence in the arm of flesh, and more in the strength of God. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him: therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. Let us come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need. Without prayer we can do nothing in the spiritual warfare: we can do nothing of ourselves to help ourselves; our help is in the name of the Lord. There is no temptation so strong, but may be overcome by instant prayer. Flee then to God, and he will help thee; flee to his protection, for he will defend thee; for he is thy God, and thy salvation; day by day magnify his goodness, and call upon his holy name, and ever seek his honour and glory. This is the way to become mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing

that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of *Christ.* This is the way to store your own, your children's and servants' minds with ejaculations, with short prayers for all occasions. To this both old and young should accustom themselves, because it is the true way of praying without ceasing. It is a kind of prayer more easy, and it may be used at any time of the day, or in any place; and it is one of the most efficacious means in the world to set God always before us, and to keep us in his favour, which is more to be desired than gold, yea, than much fine gold, sweeter also than honey, or the honey-comb.

This *Ejaculatory Prayer* may be termed the great secret of devotion, and one of the most powerful instruments of the life of God in the soul of man. It is an advantage in such short pious breathings, that they are not liable to distractions as longer prayers, and are more easy to be remembered by all, and ready to be used when we have not convenience for longer prayers. Thus you will find God's service to be perfect freedom, and thus you shall be numbered with the children of God. Thus you will show, whose servants you are, and wherein your chief delight is. And you may justly look upon so much of your life to be heavenly and divine, which you spend in this holy exercise. It is not my intention to draw you off from the church, the house of prayer, or from entering into your private chambers to pray; but to prepare you for these solemn, necessary duties, and for filling up the spaces between them with these, or such like ejaculations. It is to

persuade you to pray, and to give thanks unto the Lord with your whole heart secretly, and among the faithful, and in the congregation. Let us consider one another to provoke unto love, and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching; the day of death, and that awful account which every one must give of himself to God.

O Christian, if you would learn to have your conversation in heaven; if you would get a foretaste of the joys to come; if you would make religion your business and delight; if you would conquer the lusts of the flesh; if you would drive away vain and evil thoughts; if you would arrive at a sound mind, and that inward spiritual worship of God, without which none can please him; if you would learn to conquer temptations; if you would have your souls become strong in the ways of God; this is the way, even this *praying without ceasing*. This is the best antidote against sin, the best medicine to cure all spiritual diseases. It doth not hinder you in the works of your calling, but rather furthers, and sanctifies them, and makes them more easy, and pleasant. Be praying as you are doing, and you will do the better for your praying. It will also fit and prepare you for the better performance of your prayers in the church, the family, the closet, and for the worthy receiving of the Lord's Supper. By constant prayer, men may recover themselves out of the snare of the devil, which if they neglect, they will be taken captive by him at his will. It

was an observation of one of the ancients, that, praying will make a man leave off sinning; or sinning will make a man leave off praying. Men first forget God in their thoughts, and then in their actions. The remedy therefore against sin, must be to consider well these three words, GOD IS PRESENT, and then upon all occasions to pray unto him for that grace and assistance, which every one is sure of receiving, who asks with faith; and thanks be to God, we can do all things through *Christ* who strengtheneth us.

The advantage of this serious consideration of God's presence in every place, and praying every where is inexpressibly great. It is this which makes a man master of all Christian duties; it is the greatest support under all afflictions, and prepares a man for an angelical life on earth. It is the way to fit you for the discharge of every duty, and to make you always prepared for your latter end.

May God, the great Giver of every good gift, pour out his Holy Spirit upon every one of you, that you may abound in these devout breathings of the heart in the various providences and actions of your life. And believe me, my beloved in *Christ*, the more you pray, the stronger you will grow; out of weakness you shall be made strong to get power over sin; for the God of Israel will give strength and power unto his people; blessed be God. If there be, therefore, any consolation in *Christ*, if any comfort of love, if any fellowship of the spirit; if there be any virtue, and if there be any praise, think on these things; and the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and

body, may be preserved blameless unto the coming of our Lord *Jesus Christ.*

Let me then intreat you, my beloved Brethren, with all the tenderness and affection of a minister of *Christ*, to attend to this greatly neglected duty of ejaculatory prayer, the practice of which will lead you on from strength to strength, till you come to appear before God in heavenly *Sion*, and receive the prize of that high calling, which he hath set before you. That you may not plead for an excuse, that you know not what to say upon such occasions, I have put together some examples of my own, and collected others, taken in a great measure from the Holy Scriptures, to assist your minds, and furnish them with some improving reflections on the most common subjects. And that God may give success to these my humble endeavours, let me not here forget to practise in my own behalf, the duty I have recommended to you. "To thee, therefore, O most Holy Spirit, I address my prayer; that thou wouldst kindle and keep alive the flame of true devotion in my soul by thy heavenly breathings. Warm my heart with the fervour of true charity, and touch my tongue with a coal from thine altar, that the words of my mouth, and the meditation of my heart, may be acceptable in thy sight, and profitable to the souls of my brethren in *Jesus Christ;* that like as the hart desireth the water brooks, so our souls may long after thee, O God, the Fountain of Living Water: that we may pour out our hearts by ourselves; and by these ejaculations and devout breathings, be better prepared to go with the multitude into the house of God." *Amen*

*Forms for several Occasions.**

When you first awake, and see the light, say, I bless, O Lord, thy name for watching over me this night, and bringing me to see the comforts of another day. Lord lift thou up the light of thy countenance upon me.

While you get up. I laid me down, and slept, and rose up again, for the Lord sustained me; O let me awake unto righteousness, and arise from the dead, that *Christ* may give me light.

When you dress. I am now covering my body with these garments; O Lord, clothe my soul with all the graces of thy Holy Spirit, that thy image may daily be renewed in me, and thy name honoured by me for evermore.

Then say your Morning Prayers.

Before you read the word of God. Lord, increase my faith, and open thou mine eyes, that I may not only see the wondrous things of thy law, but remember, and practise them, so that I shall be made wise unto salvation.

When you first go abroad. Show me the way, O Lord, that I should walk in, for I lift up my soul unto thee; give me grace always to walk as a child of the light, that I may dwell in the regions of eternal day.

When thinking on these words, Can any hide himself in secret places, that I shall not see him? saith the Lord: Do not I fill heaven and earth?

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* It is not to be supposed that these precise words are always to be used on the occasions specified. They are designed to excite that spirit of habitual devotion, which will send up its aspirations to heaven in its own language.

saith the Lord. As thine eyes, O Lord, are in every place, beholding the evil, and the good; as thou knowest the secrets of all hearts; give me grace always to carry in my mind these great truths, that I may stand in awe, and keep from all approaches to sin as carefully in my private chamber, as I would do in the most public place. O all-seeing God, grant that thy Holy Spirit may in all things direct and rule my heart, that I may never offend thee in thought, word, or work. Let me remember that we must all appear before the judgment-seat of *Christ*, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

When thinking on these words of Christ, *Without me ye can do nothing, and no man can come to me, except the Father, which hath sent me, draw him.* Lord, I am sensible of my own ignorance, sinfulness, and want of power to do any thing that is good without thee: And as thou, O Father of mercies, hast promised to hear the prayers of all that call upon thee; so I humbly beseech thee to nourish my soul with the faith and love of *Jesus*, who is the way, the truth, and the life; the true bread which cometh down from heaven, and giveth life to the world. Draw me by thy grace, that every faculty of my soul and body may obey thee, and run after thee with joy in the ways of thy commandments; that after having fought the good fight of faith, I may lay hold on eternal life, through *Jesus* our Saviour.

When you see the sun rise. O Lord *Jesus*, thou true Sun of Righteousness, arise upon my soul with healing in thy wings; drive away all the darkness of my understanding, scatter the clouds

of sin and sorrow, and grant me the light of everlasting life.

When you are at work. Prosper thou the work of my hands, O Lord: O prosper thou my handy work. And whilst mine eyes look down to this earth, let my soul look up to thee my God in heaven. Whilst I labour for this meat that perisheth, let me gain that which endureth to eternal life; and whilst I work in the business of my calling, let me work out my own salvation.

When eating or drinking. O God, let it be my meat and drink to do thy will; feed me with the bread which came down from heaven, and give me drink of that water, whereof whoever drinks shall never thirst again.

When you think upon these words of St. Paul, *For since by man came death, by man came also the resurrection of the dead; for as in* Adam *all die, even so in* Christ *shall all be made alive.* As sin and death entered into the world by the first *Adam*, who eat the fruit of the forbidden tree; so by *Jesus Christ* the second *Adam*, who died upon a tree, and arose from the dead, life and immortality were brought to light. O Lord, let me be thankful for this mighty salvation, and live as becomes the redeemed of the Lord. O Lord, abide with me for ever; for without thy grace, by *Christ* helping me, I have no power to do good works, pleasant and acceptable to thee.

When you think upon the great dangers you are surrounded with in this wicked world. Grant, O Lord, that though I am in the world, I may not be of the world by conforming to it, and following its wicked customs; and that though I am in the flesh, I may not live after the flesh, by

fulfilling the lusts thereof, and defiling my body with sin, because it is designed for the temple of the *Holy Ghost*. O that I may be mighty through thee to pull down the strong holds of sin, to cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the obedience of *Christ*.

Consider often that the inheritance, the treasure, the home of a Christian, is not in this world, but in heaven, and say, Give me, O Lord, those eyes which see the world such as it really is, and discover the falseness of its promises, the vanity of its pleasures, and of all its advantages; that I may not be so blind as to pursue any thing with eagerness and concern, but the one thing needful, the salvation of my soul. Let not the clog of unbelief and earthliness hang so heavy upon my soul as to keep it from mounting up to heaven. Let me seek first thy kingdom, and always look upon myself as a stranger, a pilgrim, and sojourner in this world; that as here I have no continuing city, I may seek one to come. O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

When thinking upon Christ's death, resurrection, and ascension. O Lord, give me grace to die to sin, and arise to righteousness, that I may every day, in heart and mind, ascend into the heavens, whither my Saviour *Christ* is gone before, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end.

When you consider the great goodness of God in giving you the holy Scripture. I adore thee,

O Father of Lights, who seeing us sit in darkness, and the shadow of death, didst say, Let there be light; and sent thy holy word to us, to lead us to thee. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of *Jesus Christ.*"

When thinking upon these words of St. Paul, *In us, that is, in our flesh, dwelleth no good thing.* Lord, we confess our lost estate; our nature is corrupted with the leprosy of sin. We fly, therefore, to thee, O *Jesus*, thou great Physician, for a cure. Lord, if thou wilt, thou canst make us clean. Show the light of thy countenance upon us, and we shall be whole; redeem us from all iniquity, and purify us unto thyself a peculiar people zealous of good works.

When thinking upon these words of Christ, *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* How comfortable! how gracious! how extensive is this invitation! Come unto me, says the Strength of Israel, all who are weary, toiling in a fruitless pursuit of happiness, and spending your labour for that which satisfieth not; all who are heavy laden, oppressed with the slavery of sin, or bowed down under a load of misery. *Jesus* cries not to this man, or that man, but to every son of *Adam*, Come all: "I, even I am he that comforteth you. I will give you rest from your sins, and rest with God." O merciful Saviour, behold thy unworthy servant; be it unto me according to thy word.

When thinking upon the wide gate, and broad way, which leadeth to destruction, and upon the

strait gate, and narrow way, which leadeth unto life. Lord, give me grace to avoid hell, and to strive to enter into heaven; to strive by prayer without ceasing at all times, and in all places, lifting up my heart to thee, O God, till I awake up after thy likeness, and be satisfied with it.

Think often upon the sin you are most inclined to, and where lieth your greatest danger of falling, and cry heartily, O my God, I beg a double portion of thy grace, thy invisible aid against this sin, which does so easily beset me; for without thy help I cannot stand. Stretch forth thy right hand, and save me; hold thou up my goings in thy paths, that my footsteps slip not.

When thinking upon the necessity of holiness, without which no one shall see the Lord. Lord, sanctify me wholly, that my whole spirit, soul, and body may become thy temple. O do thou dwell in me, and be thou my God, and I will be thy servant.

When thinking upon the name of Jesus, *that is, Saviour.* O blessed *Jesus,* thou Lamb of God, that takest away the sins of the world; as all treasures are laid up in this name of thine, let me feel the kind force of it, in which I, and all sinners, do read our danger and deliverance, our guilt and our salvation. Be thou my Saviour in life, in the hour of death, and in the day of judgment.

When you are about any great business or important design. Lord bless and prosper me.

When you are in a storm, or in any great fear or danger. Lord, be thou my help, for vain is the help of man.

When under sorrow and disquiet of mind. O

Lord, thou hast said, Call upon me in the time of trouble, so will I hear thee. O Lord, I am oppressed, undertake for me. O Lord, be gracious unto me; I have waited for thee: be thou my arm every morning, my salvation also in this time of trouble. Haste thee, O God, to deliver me; make haste to help me, O Lord God.

Upon the sight of a blind man. Lord, make this distressed creature amends for this defect some other way; make the eye of his faith quicker, his inward man stronger, and his hope more lively. Lord, I praise thee, that thou hast given me the light of the eyes; may they be employed in seeing thy wonderful works. Give me not over to that spiritual darkness, which can fall upon none but those who live without thee, and who must perish eternally because they want thee.

Upon the sight of one who is lame, or full of sores, pain, and misery. O God, why am not I thus? It is owing to thy mercy and goodness, not my merit and desert. Thine be the praise, and mine the thankfulness. Lord, ease this thy servant, and visit him with thy salvation.

Upon seeing men quarrel and fight. O thou that art the God of Peace, compose the unquiet hearts of men to an happy and universal love and agreement, and at last refresh our souls with the multitude of peace.

Upon hearing of an earthquake. O Lord, let our hearts quake and rend at this terrible judgment, as the earth did, that we may take warning, and sin no more, lest we perish.

Upon hearing of Christians shedding each other's blood. O God of Peace, who art at once

the Lord of Hosts, and Prince of Peace, compose our differences, correct our offensive contentiousness, give us war with spiritual wickedness, and peace with our brethren.

Upon men's speaking evil of us falsely. Why should I be troubled with the whisperings of lying, venomous, and malicious tongues? O God, the devil slandered thee in Paradise; O Saviour, men slandered thee on earth; give me grace, O thou glorious Pattern of reproached innocence, to conform myself to thy sufferings, that I may patiently overcome all that any way defame or injure me.

Upon any loss or adversity. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord:" "Thy will, not mine, be done; even so, Father, for so it seemeth good in thy sight."

When considering these words of St. Paul, *God was in* Christ *reconciling the world unto himself, not imputing their trespasses unto them. He hath made him (i. e. Christ) to be sin for us, who knew no sin, that we might be made the righteousness of God in him. For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God.* These are the glad tidings, blessed, and welcome news to me, O God, who am convinced of exceeding sinfulness in my worst estate, and of remaining sinfulness in my best. I see no other foundation or procuring cause of my pardon, but *Christ's* righteousness,—his most perfect obedience wrought for me, and applied to me. Therefore, being justified by faith, we have peace with God through our Lord *Jesus*

Christ. This only will give me peace and acceptance before thy dreadful tribunal. But, O Lord, let not this glorious, this reviving doctrine of free justification through the merits of *Christ*, (which makes his yoke easy, and his burden light,) tempt me to abuse this grace; and make it an occasion of sin. God forbid. Thou hast declared in thy holy word, that without faith it is impossible to please thee, and that in *Jesus Christ* availeth nothing but faith that worketh by love, the love of thee, my God, and my neighbour. Work in me this holy and unreprovable faith, and let me not satisfy myself with a dead and lifeless one; but give me grace to examine the fruits of my faith, and try whether it is true and sincere by my works, lest I deceive myself, and others. For if it is a true faith, it will purify my heart, set my affections on things above, and bring forth the fruits of good works, as certainly as a good tree will bring forth good fruit; so that by the fruit we may know it.

When you are tempted to any sin. Lord, help and strengthen me with thy grace, that I may conquer sin, the world, and the devil. Say unto my soul, I am thy salvation.

When you have received any mercies from God. Consider that every comfort, every deliverance, every blessing has a voice, which cries in our ears, Oh! that men would, therefore, praise the Lord for his goodness. The man after God's own heart declares, as an inviting example for our practice—I will bless the Lord at all times: his praise shall continually be in my mouth: yea, as long as I have any being, I will sing

praises unto my God. Oh! that I may show forth my thankfulness, not only with my lips, but in a holy life and conversation!

Before you go a journey. O God, in whom I live, and move, and have my being, let thy providence be my guard, thy grace my defence, and thy blessed self my portion, now and evermore, through *Jesus Christ* our Lord.

Upon your safe return from a journey. All glory be to thee, O God, who hast preserved, and kept me from all the dangers of the way, so that not a bone of me is broken.

When you think upon these words of Christ, *No man can serve two masters, say,* O Lord, as thou hast given thy whole self to me, how should I dare to offer thee only the half of my heart? Oh! no, I am wholly thine. Here I resign my body, soul, and spirit, again into thy hands for an entire sacrifice. Give me grace to love thee with all my heart, with all my soul, and with all my strength, and to serve thee alone all the days of my life.

When troubled with disorderly and sinful thoughts. Make me a clean heart, O God, and renew a right spirit within me; burn up all the dross of my affections, and say to my polluted soul, as thou didst to the leper, I will; be thou clean.

When buying, or selling, when in the shop or market. Lord, give me grace to use this world, so as not to abuse it; and grant that I may never go beyond, or defraud my brother in any matter, for thou art the avenger of all such. Make me keep a conscience void of offence toward God and toward man.

When hearing thy neighbour curse or swear. Father, forgive him, for he knoweth not what he doeth, and plant in him a fear for thy holy name, that he may never any more commit this great sin and wickedness.

When you hear any one backbiting, spreading false reports of his neighbour, or using his tongue ill any other way. O Lord as the tongue is full of deadly poison, a world of iniquity, which setteth on fire the course of nature, and is set on fire of hell; and as without thy grace it is an unruly member, and cannot be tamed; so I beseech thee, O Lord, to set a watch before my mouth, and keep the door of my lips, that I offend not with my tongue. Let it not curse, abuse, or speak evil of any one; but let it be employed in praising thee for all thy mercies. O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness.

When inclined to be proud of your sense and understanding, of your riches, beauty, strength, or good works. Lord, who and what am I, that I should be proud and self-conceited? I, who am vile earth and sinful dust and ashes! These are thy gifts to me, unworthy of the least of them: Lord, give me grace to use them to thy glory. Make me humble, and lowly in my own eyes, and always remember that thy beloved Son *Jesus* pressed no other duty on his hearers so often as humility of mind and poverty of spirit. "Learn of me," says *Christ*, "for I am meek, and lowly in heart, and you shall find rest for your souls." "Whosoever shall exalt himself, shall be abased,

and he that shall humble himself, shall be exalted." This was he teaching all his life long. Grant, Lord, that this doctrine may sink into my heart, that I may be poor in spirit, meek, humble, modest, and contented; and that I may place all my glory in Jesus Christ, in deserving nothing but in him, and in deriving from him my power to will and to do. O meek and humble *Jesus*, (who being in the form of God, thought it no robbery to be equal with God, but made thyself of no reputation, and took upon thee the form of a servant, and was made in the likeness of men; and being found in fashion as a man, humbled thyself, and became obedient unto death, even the death of the cross, for us men, and our salvation,) give me such a measure of thy grace, that I may be enabled to fight against pride of every kind, that great enemy of my soul, and watch and pray without ceasing, that I be not overcome by it.

When hearing good of any one. Lord, let him grow in grace, and make him fruitful in every good word and work.

When thinking upon God's providence. O God, it is my comfort that nothing can happen to me, but by thy permission or direction. Give me grace to fear thee only, and to commit my all into the hands of thee my faithful Creator and Preserver. Let me rejoice that I am thy care, and under the conduct of thy providence, ordering and overruling my whole life, and every circumstance of it.

At giving alms, or doing any good work. To thee, O God, be the glory of all the good I enjoy; for it is from thee I received it. To thee be

the glory of all the good I think, or do; for it is thy grace enables me, it is thy holy Spirit that works in me both to will and to do.

When looking at the light. O enlighten my eyes, that I may see what the riches of thy grace are. My spirit hath no light of its own, but must derive it all from *Christ* and the Holy Spirit. O thou who wast a light to lighten the Gentiles, that sat in darkness; do thou enlighten the natural ignorance of my understanding. Let thy word dwell in me richly in all knowledge, and be a lamp to my feet, and a light to my paths. Let thy grace make me careful to maintain good works; that my light may shine before men, to the glory of my Father who is in heaven. Let me not quench thy Spirit by impure thoughts, and an unholy conversation, lest my lamp be put out in obscure darkness, and my soul, with the foolish virgins, be shut out from thy presence, and reserved in everlasting chains under darkness unto the judgment of the great day.

When thinking upon God and religion. Whom have I in heaven but thee, and there is none upon earth that I desire in comparison of thee. This is life eternal, to know thee the only true God, and *Jesus Christ* whom thou hast sent. Lord, increase this knowledge in me every day; guide me with thy counsel; and after that receive me with glory.

Against temptation. O Lord, keep the temple of my body holy, that thy Spirit may always there inhabit, and so no room be left for any unclean spirit to enter into my soul, and tempt me.

When receiving any injury, or ill language Lord *Jesus*, give me grace to follow thy example,

and tread in thy steps, who being reviled, didst not revile again.

When it rains. Thou, O God, of thy goodness visitest the earth with the former and the latter rain, that it may bring forth fruit; send down the refreshing showers of thy Spirit upon my soul, that I may go from strength to strength, and appear before thee in the heavenly Zion.

When it thunders. God thundereth marvellously with his voice; he directeth the sound of it under the whole heaven, and his lightning unto the ends of the earth. O that the world may take notice of this voice of the glorious God, and the inhabitants of the earth learn righteousness!

When it snows. Purge me with hyssop, and I shall be clean! wash me, O Lord, and I shall be whiter than snow.

When you go to a feast, or entertainment. Lord, grant that I may taste the good things which thou hast given us, with thankfulness and temperance, that I may never be overcharged with surfeiting and drunkenness, and that nothing may proceed out of my mouth, but what is innocent, and becoming a Christian.

When laughed at for going to church, or performing any religious duty. O blessed *Jesus*, let me rejoice that I am counted worthy to suffer shame and reproach for thy name sake.

When dejected and cast down. Why art thou so heavy, O my soul: and why art thou so disquieted within me? O put thy trust in God, for I will yet give him thanks, which is the help of my countenance, and my God. O cast thy burden upon the Lord and he shall nourish thee.

When you think on your baptismal vow, to

repent, believe, and obey. O Lord, as in baptism I was born again of water and the Spirit, and entered into the covenant of grace in *Christ*, which holy covenant by my transgressions I have often and shamefully broken, so let me now die from sin, and rise again unto righteousness; and always remember that the washing of regeneration will not avail, without the renewing of the Holy Ghost. Let nothing be seen in me but *Christ;* his charity, humility, meekness, and purity, his modesty, patience, and whatever has any relation to the holiness of his manners.

When thinking upon your being a member of an Apostolic Church. O God, I bless thee that thou hast called me into the fold of salvation. May I reverently attend upon the ministry and ordinances of the church; never indulge a vain curiosity for hearing unauthorized teachers, who have not been called by a valid, external commission, as was Aaron; and may I never be guilty of the heinous sin of schism, in separating from the ministrations of Bishops, Priests, and Deacons, whom thou hast constituted by thy providence and Holy Spirit, and in communion with whom I maintain the unity of the Church.

When thinking upon the wise virgins who trimmed their lamps. O Lord, as I know neither the day, nor the hour, when the Son of Man cometh, give me grace therefore to watch, and never, like the foolish virgins, suffer my lamp to go out, but be always trimming it; that my heart may be full of faith and good works; that when the cry is made, "Behold, the Bridegroom cometh," I may be ready with joy to go out to meet him and enter with him to the marriage.

Consider every night, that possibly you may never see day-light again, till the morning of the resurrection. Consider, that when you are folded in the arms of sleep, perhaps you may never awake, till you hear the voice of the archangel, and the sound of the last trumpet; and that you may never lift up your head, till you see the Saviour of the world coming in the clouds with power, and great glory. Examine, therefore, carefully the thoughts, words, and actions of the past day. Return thanks to God for what you have done well, and be heartily sorry for what you have done ill, and pray for grace that you may do so no more. Learn this safe and easy way of judging yourself, and then you will not be judged of the Lord. As prayer was the key to open the morning, so should it be the lock to shut in the evening: therefore fall down upon your knees, and pray. He is fool-hardy that dares to lie down to sleep, who knows he has offended God, and is not reconciled to him. Always sleep as if one whispered in your ears, saying, O remember you must die; this night shall thy soul be required of thee.

When you undress. Grant, Lord, that when I am unclothed of this body, I may be clothed upon with a house which is from heaven.

When you lie down in your bed. I will lay me down in peace to take my rest. O my God, under the shadow of thy wings make me to dwell in safety.

If you cannot sleep. Thou Lord, hast granted thy loving kindness in the day-time; and in the night season I will sing of thee, and make my prayer to the God of my life. In the night I

will lift up my hands towards thy sanctuary, and bless the Lord. O do thou give me grace to watch, and pray always, that at thy coming, thou mayest say to me, "Well done, good and faithful servant, enter into the joy of thy Lord." Amen, blessed Lord, Amen.

When thinking upon the many transgressions and iniquities which you have committed against God. O remember not the sins of my youth, nor of my riper years, but receive me, O heavenly Father, into the arms of thy fatherly compassion, as thou didst the returning prodigal; and forgive me all my wickedness, for the merits of *Jesus* thy only well-beloved Son, my Saviour.

Consider often that the Lord *Jesus* shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord *Jesus Christ*, and punishing them with everlasting destruction from the presence of the Lord, and from the glory of his power. Meditate on the day of the Lord, which St. *Peter* informs us will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Think often that you hear the last trumpet sounding, Arise ye dead and come to judgment. And may this

awaken all who are dead in sin to a life of righteousness.

When thinking on these words of Christ, *to the goats*, i. e. *the wicked, on the left hand, at the last great day, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* O God, who can think without fear and trembling on this certain punishment of all unrepenting sinners, to be shut out of heaven, to be cast into hell, where there is weeping, and gnashing of teeth, where their worm dieth not, and the fire is not quenched? Grant, Lord, that all unbelievers, as well as those who confess *Christ* with their tongues but renounce him in their lives, and deny him in their works, Christians outwardly, but heathens, and worse than heathens in their hearts and conversations, may consider their latter end, and pray for grace to repent, believe, and obey, that they may not be plucked away suddenly. From these bitter pains of eternal death, good Lord deliver us.

When thinking on Christ's *words to the sheep*, i. e. *the good, on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* O comfortable words! O happiness which cannot be conceived, or sufficiently valued! what tears ought not this hope to wipe from our eyes? Hear, O my God; and breathe into my heart that spirit, which renews me after thine own image, in righteousness and true holiness. Set up thy kingdom, O *Jesus*, in my heart; for to become thy faithful servant is more to me than ten thousand worlds. O let me hear at last this joyful sentence, these ravishing words, "Come, ye blessed

of my Father, inherit the kingdom prepared for you from the foundation of the world."

As no hour passes by without some instance of God's bounty; so it is fit that none should pass without a zealous and constant love of so good a God, without a thankful remembrance of every good gift, which cometh down from above, from the Father of Lights. In every thing give thanks, says St. *Paul;* for this is the will of God. Every day's experience convinces us, that those who are continually taken up with the pleasures, business, and cares of life, forget their divine and spiritual nature, become like the beasts, wholly earthly and sensual. Let us often stand still, and consider the wondrous works of God, and thus raise our minds from earth to heaven. Consider this world as a great store-house of blessings, and look forward unto the other world; and trusting in your Saviour's merits, you may say—not one only, but both these worlds are mine; by virtue of my Redeemer's merit, I possess the comforts of this life; and on the same unshaken footing, I stand entitled to the unspeakable happiness of a better. As God hath made every thing beautiful; as the whole heaven and earth are rich with his goodness; so let our hearts and tongues be ever full of his praises. The soul is never touched with such joy, delight, and satisfaction, as when God is seen, and heard, enjoyed, and praised in all his works. The religious is the only wise man, and true lover of wisdom; and the pleasures of the mind and imagination have never their proper relish, till they are ripened by the exercise of devotion. May we all make the beauti-

ful works, and various scenes of nature, a guide to grace, and a step to glory! God's tender mercies are over all his works. Who that has any faith, or even eyes to behold the wondrous works of the Almighty, can forbear crying out with an holy astonishment, with an ecstacy of praise, "O Lord God of Hosts, who is like unto thee! All thy works praise thee, O Lord, and thy saints give thanks unto thee. Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy Glory. Glory be to thee, O Lord most high!" Holy minds have been ever wont to look through these bodily objects at spiritual and heavenly. But why should I seek any other authority than the Lord of life himself; who, upon the drawing of water, on the day of the feast of tabernacles, took occasion to speak of those living waters, which should flow from every true believer; (*John* vii. 37.) and upon occasion of a bodily feast, (*Luke* xiv.) entered into that divine discourse of God's gracious invitation of us to that spiritual food of grace and glory? Thus we should ascend in our thoughts from earth to heaven; and suffer no object to come in our way without some spiritual use and application. When we view the beauties of the creation, let us always consider to whom we stand indebted for all these entertainments of our senses; and who it is, that thus openeth his hands, and filleth the world with good. Such an habitual disposition of mind consecrates every field and wood; turns an ordinary walk into a morning or evening sacrifice. Let us make this heavenly use of all earthly enjoyments. Whatever is pleasurable, or charming

below; let it raise our desires to those sublime delights above, which will fill us with never-ending satisfaction and joy.

When you turn your eyes to the sun, moon, or stars, or to this earth, which is full of the goodness of the great Maker of them all, cry out with wonder and praise, O Lord how wonderful are thy works! in wisdom hast thou made them all; heaven and earth are full of thy riches and glory. If God in these things appears so great in counsel, and mighty in work, what may we expect to see in the palaces of heaven; in the holy orders of angels, cherubims and seraphims, thrones, dominions, principalities, and powers; and in that wonderful Redeemer *Jesus Christ,* who is beyond all objects, beyond all other manifestations, the wisdom of God, and the power of God! Therefore, O my soul, ascribe greatness, glory, and praise to our God, for ever and ever. For among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. Thou art great, and dost wondrous things; thou art God alone.

When you hear the birds sing. Do these birds, O my soul, rejoice and sing; and shalt thou be silent, when thou canst repeat a song far sweeter than theirs; a song which has sweetness enough to make melancholy depart, and sooth away the sorrows of death itself; the glorious song—*Christ* loved me, and gave himself for me? It is God that justifieth; who is he that condemneth? It is *Christ* that died; yea rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us.

When the weather is unseasonable. Father, forgive us those sins, for which thou art justly

displeased; remember, O Lord, to crown the year with thy goodness; and so renew the face of the earth, that the pastures and fields may rejoice and sing, and that we may reap the fruits of them in plenty.

When the weather is fair, and there is a good harvest. We praise and bless thy name, O Lord, for these great and undeserved mercies; let us show, by holy lives and conversations, our thankfulness to thee for opening thy hand, and filling us with plenteousness.

When you eat the fruit of the trees. Glory be to thee, O God, for the sweet and delicious fruits of the trees of this earth; O that I may taste of the fruit of that tree, which groweth in the midst of the paradise of God.

Upon a fine prospect. What a pleasing variety is here? This is no other than a natural and real landscape drawn by that Almighty hand in this table of the earth for the pleasure of our view; no other creature besides man is capable of admiring this beauty. Whilst I enjoy it, may I not forget to praise my Maker. But there is a sight, O my soul, that offers thee a truer and fuller delight, even this heaven above thee; all other prospects end in this; this glorious circumference, bounds, and encircles, and enlightens all that thine eye can see; whether thou look upward, or forward, or about thee, there thine eye alights: there, then, let thy thoughts be fixed. One inch of this lightsome firmament hath more beauty in it, than the whole face of the earth; and yet this is but the outward curtain of that glorious tabernacle in which God dwells; couldst thou but look within that veil, how shouldst thou be ravished

with the blissful sight? There, in that incomprehensible light, thou shouldst see him, whom none can see, and not be blessed; thou shouldst see millions of pure and majestical angels, holy and glorified souls. Thou, O Lord *Jesus*, didst tell thy disciples for their comfort, that in thy Father's house were many mansions, and that thou wast going to prepare a place for them. O blessed Saviour, I humbly pray, that in this heavenly glory thou wouldst prepare a place for me thy unworthy servant.

Upon the spring. May these trees, and herbs, O Lord, which are as it were rising from the dead, put me in mind of rising from the death of sin unto a life of righteousness, that by thy Spirit being rooted in faith, and putting forth the fruits of holiness, I may at the last great day spring up to eternal glory, through *Jesus Christ.*

Upon the fall of the leaf. Let these leaves dying, and falling from the trees, make me, O Lord, remember that I must die, and fall into the grave; and that as they often by sudden winds are blown down before their time, so I by the sudden blast of a distemper may be brought to death, and to the house appointed for all living. Grant, O Lord, that these considerations, by thy grace, may make me live in daily expectation of it, and be prepared to meet death, not with terror, but joy, with the earnest prayer of thy beloved Apostle, "Come, Lord *Jesus*, come quickly."

Remember that thou art an eternal Spirit, that thou art but for a few days, months, or years, in a state of flesh and blood, only to try, whether thou wilt choose to be for ever happy with God, or for ever miserable with the devil. Remember

that thy life is but a vapour, which appeareth for a little time, and then vanisheth away; that thou art in the body only to be holy, humble, and heavenly minded; that thou standest upon the brink of eternity; that death, resurrection, and judgment, will suddenly come upon thee like a thief in the night, and then thou wilt see a vanity in the things of this world, greater than any words can express. Do but see thyself in the light which *Christ* hath brought into the world, and thou wilt see that there are no enjoyments here, which are comparatively worth a thought, but such as may adorn thee with faith, and with that holiness, without which no man shall see the Lord. Remember that the Christian receives his name from *Christ*, which word signifies anointed of the *Holy Ghost:* therefore every one who is a true Christian may be said to be anointed with the Holy Spirit of *Christ*. He then who saith, I am a true Christian, expresses thereby no less than this—I am baptized into *Jesus Christ*, whose Spirit dwelleth in me; I believe in him as my only Saviour and Redeemer; I love him without hypocrisy, earnestly endeavouring, by divine grace, that is, by the help and assistance of God, to be like-minded with him, and to tread in his steps in my whole life and conversation, with all faithfulness and constancy. As there are many thousands that take to themselves the name of Christians, and yet, indeed, are in no such happy state as they imagine; therefore examine yourself, whether you only have the bare name of a Christian, or whether you are also in truth and reality a faithful disciple of *Christ*, guided and led by God's Holy Spirit. Grant, Lord,

that we all may be Christians, not in name only, but in deed; not in word only, but in heart. May every one who nameth the name of *Christ* depart from iniquity.

When you are under diseases, difficulties, crosses, and disappointments, consider that they are necessary for you. A constant and uninterrupted flow of the comforts of this life is too apt to fix our heart upon them, and to make our affections grow languid, and indifferent to enjoyments, spiritual, heavenly, and divine. It begins to be the silent language of the heart, "It is good to be here." And God often, like a kind and tender parent, corrects us with sickness and losses, to wean us from this vain world, and put us in mind of a better, of the promised rest above.

Under all troubles and afflictions, say, I must own, O gracious God, that thou wouldst do me no injustice, shouldst thou take away all my comforts; and shall I be cast down and complain when so many are still remaining? O thou righteous Judge, who afflictest, sanctify these afflictions to me, and make me better by them; cause patience to have its perfect work, nor let me be so eager to get out of the fire with my dross remaining, while thou art refining and purifying me, as silver is refined, and purified seven times in the fire. May I be still, and know that thou art God. May I consider that there is a rest remaining for the people of God; and till it comes, may I say,—It is good that a man hope, and quietly wait for the salvation of God. The Lord giveth, and then taketh away; and who shall say, What doest thou? O grant me Christian patience—thy will, O Lord, be done.

Upon the beginning of a sickness. All things must undergo their changes; I have enjoyed many fair days and sunshine; and as I am a sinner, it is necessary I should meet with clouds and storms for correction. What! shall I receive good at the hand of God, and shall I not receive evil? "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This is my comfort, that I am in the hands of a wise and good God. This messenger is worthy to be welcome; it is the Lord, let him do what seemeth him good. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This Scripture supports my spirits, and keeps me from fainting while I am rebuked of him.

Upon taking physic. As thou, O God, hast created medicines out of the earth, to ease the pains and cure the diseases of thy fallen creatures; so, I beseech thee, to bless this medicine which I am now taking, that it may heal my sickness; and being made whole again, may I sin no more, lest a worse thing come upon me. Nevertheless, not my will, but thine be done.

Upon a recovery from sickness. I shall not die, but live and declare the works of the Lord. The Lord hath chastened and corrected me; but he hath not given me over unto death. Praised be the Lord, for he hath heard the voice of my humble petitions; the Lord is my strength, and my shield; my heart hath trusted in him, and I am helped; therefore my heart danceth for joy, and in my song will I praise him. May I never forget that gracious voice, which said, Deliver him from going down into the pit; let

his health be restored, and his day of grace be prolonged. Grant, Lord, that I may never despise the riches of thy goodness, and forbearance, and long-suffering: but let this mercy, in raising me again, make me watch over all my ways; depart from all sin and iniquity, and serve thee faithfully all the days of my life.

Upon continuance of sickness. O Lord, rebuke me not in thine anger; thou rebukest even where thou lovest; so rebuke me, that while I smart with thy rod, I may rejoice in thy mercy.

Upon taking a nauseous medicine. How loathsome is this medicine! how offensive to the eye, the smell, and the taste! and it must be taken for health. Such is the chastisement of God, for the present grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. O God, give me resolution cheerfully to take, and drink up that bitter cup of affliction, which thou, in thy wisdom and goodness, hast mixed for the health of my soul.

When in pain. If I be thus vexed with bodily pain, Lord, how shall I be able to endure the sting of a tormenting conscience? O God, whatever my flesh suffers, keep my soul free, and in peace. Whensoever my heart is stung with remorse for sin, only thy merits, O blessed Saviour, can mitigate and heal the wound; they have virtue to cure me, give me grace to apply them.

Upon the tolling of a bell for one departed. How often hath this bell reported to me the departure of many more strong and vigorous bodies than my own? and now, what doeth it, but call

me to the thought of my departure? Here is no abiding for me: I must away too: this sound is not for my ears, but for my heart. Lord, grant that this summons may awaken me to prepare for my long home, that I may be taught to die daily, and so be happy for ever.

When you are at a funeral, take occasion to think the more of death, and account every funeral your own; and say, Teach me, O Lord, to number my days, that I may apply my heart unto wisdom, and live so now, as I shall wish I had done when I come to die.

Upon the sight of a grave digged up. O Lord, as the grave will safely keep my body till the last great day, let me commit myself to it with joy, in sure and certain hope of its resurrection to eternal glory, through our Lord *Jesus Christ.*

I beseech you to think often on death, which will lessen the terror of it when at hand, and make you know yourself. The oftener, said a good man, I exercised myself in meditations of this kind, the less was my anxiety; and by making the thoughts of death familiar, what was at first so terrible and shocking, is become the sweetest of my enjoyments.

As thou, O Lord *Jesus*, didst taste death for every man, so deliver me from the fear of it, that I may not all my lifetime be subject to bondage, arm me for my last hour; be with me in my last combat, when the devil, like a roaring lion, will seek to devour me; make me faithful to the death, that thou mayest give me a crown of life.

When heaven is mentioned, say, O Lord, send

out thy light, and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

You are under the greatest engagements to love the Lord your God for offering this dwelling, this glorious kingdom, to you through *Christ*. Hear, O heavens! wonder, O earth! and let eternity dwell upon the stupendous truth! God spared not his Son, his only Son, but delivered him up to the deepest humiliation, and to the most accursed death, for us men, and for our salvation. Do you think often of this kingdom being purchased for you by the blood of the Son of God? Does your heart glow with thankfulness for these mercies? No man need be convicted of any other crime, at the great tribunal, than insensibility to such love, and unthankfulness for such favours. This, without the addition of horrid impieties, is enough to leave you without excuse. This is enough to prove you to be more stupid than the beasts of the field. "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." *Is.* i. 3. Want of consideration is the unhappy spring from which most of the sins, miseries, and calamities of mankind flow. Indeed, God, in his prophet *Isaiah*, makes this the great reason why his people were gone into captivity; why their honourable men were famished, and their multitude dried up with thirst; why hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp descended into it. Beware that this accusation of

the want of consideration be not brought against you.

Consider, and meditate often on the wonders of redemption, and then this language of praise will be ever flowing from your lips—O my soul, so freely pardoned, and justified by the precious blood of *Jesus*, the Son of God, praise the Lord evermore. Thou never canst do enough, who hast received so much. Give unto him all honour, all praise. To God the Father, who created and made us; to God the Son, who redeemed and saved us, by dying for our sins, and rising again for our justification; to God the Holy Ghost, who sanctifieth and maketh us holy; three persons and one God, be ascribed all glory, honour, power, and dominion, for ever and ever. *Amen.*

Upon your death-bed, say, Lord, I have waited for thy salvation; Lord, now lettest thou thy servant depart in peace, because mine eyes have seen thy salvation, in knowing, and depending upon my Lord and Saviour *Jesus Christ* for my redemption. Lord, wash my soul in the blood of this Lamb, that it may be presented without spot unto thee. Father, into thy hands I commend my spirit. Farewell vanishing life, and welcome blessed eternity: even so Lord *Jesus*, come quickly.

REFLECTIONS

Proper for Persons at Sea, and those who live near the Sea.

THE Lord is a great God, in his hand are all the corners of the earth, and the strength of the hills is his also. The sea is his, and he made it.* He shut up the sea with doors, and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed.† Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein. Sing unto the Lord a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.‡ He gathereth the waters of the sea together, as it were upon an heap, and layeth up the deep, as in a treasure-house. Let all the earth fear the Lord; stand in awe of him, all ye that dwell in the world. For he spake, and it was done; he commanded, and it stood fast.§ Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears and hear not. Fear ye not me? saith the Lord: will ye not

* Psalm xcv.
† Job xxxviii.
‡ Isaiah xlii.
§ Psalm xxxiii.

tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?* [Read often the 107th Psalm.]

Consider the ocean (says a pious author) as an emblem of the present life; this hour smooth and quiet, the next stormy and tempestuous; therefore fix not your heart upon this dangerous uncertain world, but upon that which is not subject to change, that which endureth for ever and ever, where there is no more sea. Who in their senses would place their happiness in a shattered vessel, on a stormy ocean, ready to split and sink every hour amidst their greatest caution and care? Yet this is the case of the men of the world. But very different is that of the Christian, who has secured a treasure that is not subject to shipwreck or change. The Christian, in all the different scenes of life, finds himself unspeakably blest, because his hope and trust are founded on God, that rock of ages.

This ocean is an emblem of eternity, not only in its countless drops, and the unnumbered sands upon its shore, but in a particular manner as it opens its bosom, and swallows up all the streams in the world. It strikes the soul with veneration, transports it with wonder, and cries aloud in the ear of reason, Ascribe yе greatness to our God.

When you see a ship under sail, consider the art first of building, and then of navigating it;

* Jer. v. 21, 22.

all flow from him, who is the Father of Light, and Fountain of Wisdom of every kind; and that by such a vehicle not only the good things of each soil and climate are brought to us, but that the Gospel of salvation, the tidings of a Saviour, were transported hither. If it had not been for such a conveniency, how could this inestimable treasure of grace have visited this distant land of the Gentiles? O that men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men!

When you look at the sea, cry out, Marvellous are thy works, O Lord God Almighty! They that go down to the sea in ships, and occupy their business in great waters; these men see the works of the Lord, and his wonders in the deep.

When you look at a troubled sea, it should put you in mind of the troubles in a sinner's breast. For thus saith the Lord, The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

When you view an angry sea, or hear a violent wind. Put thy trust in God, O my soul, and thou needest not fear the stormy wind, nor the proud waves; for the Lord JEHOVAH, who sitteth upon them, can say, Be still, and they shall obey. O Almighty God! suffer not our passions to be like this wind, nor turbulent like these billows. but thou that rulest the raging of the sea, and the noise of the waves, check, subdue, and calm the madness of the people.

When you go to sea. In thee, O Lord, do I put

my trust; O bring me in safety to the haven where I would be.

When you are in a storm. Consider how dreadful it is to fall into the hands of a God with whom is such terrible majesty; cry unto the Lord in your trouble, and he will deliver you out of your distress, for he maketh the storm to cease, so that the waves thereof are still. Consider also, that as none can abide the storm and day of God's wrath without having an interest in *Christ*, so fly to him, who calleth himself an hiding-place from the wind, and a covert from the tempest.* Cry, Lord save us! we perish!

When the storm rises so high, that the ship is ready to sink. O Lord, who hast sent out a mighty tempest into the sea, so that our ship is like to be broken, and we swallowed up alive; look down with an eye of pity upon us, miserable sinners; we beseech thee, O Lord, we beseech thee, let us not perish. Rebuke the winds, and restrain the horrible raging of the sea; bring us safe to the haven where we would be; so will we exalt thee in the congregation of the people, and praise thee in the seat of the elders.

After a storm. O that men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men! When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thine holy temple. I cried unto the Lord in my trouble, and he delivered me out of my distress, for he made the storm to cease, so that the waves thereof were still. I will sacrifice unto

* Isaiah xxxii. 2

thee with the voice of thanksgiving. I will pay that that I have vowed. Salvation is of the Lord. I will give thanks unto the Lord with my whole heart secretly, and among the faithful, and in the congregation. And grant, Lord, that I may show forth thy praise, not only with my lips, but in my life, by giving up myself to thy service, and by walking before thee in holiness and righteousness all my days, through *Jesus Christ* our Lord.

On a safe return from sea. Praised be God my Preserver. I will thank thee, O Lord, in thy holy temple. I will pay my vows unto thee in the midst of thy people. I will serve thee in holiness and righteousness all the days of my life. O let thy holy Spirit evermore guide and preserve me.

THE APOSTLES' CREED,

Explained in a Devotional Form.

[Altered from Bishop Kenn.]

I believe.

My Lord and my God, with a full, free, and firm assent, I believe all the Articles of the Creed, because thou hast revealed them; I know thou art infallible truth, and canst not, thou art infinite love, and wilt not deceive me: Glory be to thee.

Lord, daily increase my faith; make it active and fruitful, that I may believe in thee, and love thee as becomes one entirely devoted to thee.

In GOD

I believe, O God, that thou art *One*,[a] and that *there is no other God besides thee*;[b] thou art that One infinite and independent Being, that One only true God, whom all men, and all angels, are to adore.

I believe, O my God, that in the Unity of thy Godhead there is a Trinity of Persons.[c] I believe in thee, O Father, Son, and Holy Ghost, in whose name I was baptized,[d] to whose service I am religiously devoted.

I adore thee, O most blessed and glorious Trinity, God the Father, God the Son, and God the Holy Ghost, for being the joint Authors of our Salvation.

The Father.

I believe in thee, O God, the first Person in the most adorable Trinity; the Fountain of the Godhead; the eternal Father of thy co-eternal Son,[e] Jesus my Saviour.

Glory be to thee, O God the Father, *for so loving the world*,[f] *as to give thy only begotten Son to redeem us.*

[a] Deut. iv. 35.
[b] Isa. xliv. 6. xlv. 5, 6.
[c] Matt. iii. 17. xxviii. 19.
[d] 1 John v. 7.
[e] John i. 18. v 18.
[f] John iii. 16.

Almighty.

I believe, O God, that thou art a Spirit, most pure and holy, and infinite in all perfections, in power, and knowledge, and goodness; that thou art eternal, immutable, and omnipresent: All glory be to thee.

I believe, O Lord, that thou art most wise and just, most happy and glorious, and all-sufficient; most gracious and merciful, and tender, and benign, and liberal, and beneficent: All glory be to thee.

Thou, Lord, art my hope my trust, my life, my joy, my glory, my God.

Maker of Heaven and Earth.

I believe that thou, O Father Almighty, didst create heaven and earth, the whole world, and all things in it, visible and invisible, men and angels, out of nothing, and by thy word only.[g]

I believe, O God, that thou art the sole Lord and Proprietor of all things thou hast made; that all things do necessarily depend on thee; that it is in thee only *we live, and move, and have our being*.[h] All glory be to thee.

And in Jesus.

I believe in thee, O Jesus, and I rejoice in that name, which is so full and expressive of thy love.

Thou art *Jesus* our Saviour, because thou camest into the world to *save us from our sins*:[i] All glory be to thee.

g Gen. i. 1. Heb. xi. 3. Psal. xxxiii. 6.
h Acts xvii. 28.
i Matt. i. 21

O most benign Jesus, he well deserves to be *accursed that does not love thee*:[j] Who, Lord, can ever hope to share in thy salvation, who does not love thee his Saviour?

Christ.

I believe, O merciful Jesus, that thou art Christ the true *Messias*:[k] the Anointed of the Lord, the promised *Seed, which was to bruise the Serpent's Head*,[l] long expected by the Fathers,[m] foretold by the Prophets,[n] represented by types,[o] which were all fulfilled in thee, O thou *the desire of all nations*:[p] All glory be to thee.

I believe that thou, O Jesus, wast anointed with the Holy Spirit,[q] and consecrated to be our Prophet, our King, and our Priest; and in all those three offices, to manifest thy love to us; and therefore all glory be to thee.

Glory be to thee, O Christ, our Prophet,[r] who didst teach, and reveal, and interpret thy Father's will, and all saving truth, to the world.

Glory be to thee, O Christ, our King,[s] who dost give laws to thy people, dost govern and protect us, and hast subdued all our ghostly enemies.

Glory be to thee, O Christ, our Priest, who dost bless us,[t] who didst offer thyself a sacrifice,[u] and dost still *make intercession for us*.[v]

j 1 Cor. xvi. 22.
k John i. 41. Dan. ix. 26.
l Gen. iii. 15.
m Luke ii. 25.
n Acts x. 43.
o Col. ii. 17.
p Hag. ii. 7.
q Acts x. 38. Heb. i. 9.
r John iv. 25. Acts vii. 37. Luke iv. 18.
s Luke i. 33. 69. 71.
t Acts iii. 26.
u Isa. liii. 10. Eph. v. 2. Heb. ix. 14.
v Rom. viii. 34. Heb. vii. 25.

Our redemption, our illumination, our support, is from thee, O thou Anointed of God: All glory be to thee.

His only Son.

I believe that thou, O most adorable Jesus, art the Son of God by ineffable generation;[w] thou didst from eternity derive thy Godhead from the Father; *thou art the brightness of his glory, and the express image of his person.*[x]

Thou, O blessed Jesus, art the *only* Son of God, *the only begotten Son, full of grace and truth;*[y] thou art the only *beloved Son, in whom thy Father is well pleased;* it is only in thee, and for thee, that sinners have hope; and therefore all glory be to thee.

Our Lord.

I believe, O thou eternal Son of the Father, that thou art *the great*[z] and *true God,*[a] *Jehovah our righteousness,*[b] *God above all blessed for ever,*[c] and *mighty to save.*[d] All glory be to thee.

I believe, O Lord Jesus, that thou didst make,[e] *and dost sustain all things by thy power,*[f] and that thou art to be *honoured by men,* and by *angels,* as thy Father is honoured:[g] All glory be to thee.

w Heb. i. 5. Isa. liii. 8. John i. 1.
x Heb. i. 3.
y John i. 14. xviii. 5, 18. Rom. viii. 32. Matt. iii. 17.
z Tit. ii. 13.
a 1 John v. 20.
b Jer. xxiii. 6.
c Rom. ix. 5.
d Isa. lxiii. 1.
e John i. 3.
f Heb. i. 3. 10.
g Heb. i. 6. Phil. ii. 10. John v. 23.

I believe, O thou *King of kings and Lord of lords*,[h] that thou art the Lord, and the Author of the new Creation,[i] as well as of the old; that thou art more peculiarly Lord of us sinners by purchase.[j] O that I, and all that own thy dominion, may for ever love, and revere, and obey so powerful and gracious a Lord.

Who was conceived by the Holy Ghost.

I believe, O most condescending Majesty, that when thou didst stoop so low as to assume our frail nature, *the Holy Ghost came on thy sacred Mother, and that the Power of the Highest did overshadow her.*[k]

Born of the Virgin Mary.

I believe, O most adorable Jesus, that thou wast at last born into the world;[l] that thou having only God for thy Father, and *Mary*, a Virgin, for thy Mother, both thy conception and birth were perfectly immaculate; that being without sin thyself, thou mightest be a fit sacrifice to[m] atone for us sinners; and therefore all glory be to thee, O immaculate *Lamb of God, who takest away the sins of the world.*[n]

I believe, O blessed Saviour, that the two natures of God and man were in thee so mysteriously united, without either change or confusion, that they made in thee but one person, but one

h Rev. xix. 16.
i Eph. i. 21, 22. ii. 10.
j 1 Cor. vi. 20.
k Luke i. 31, 34, 35, 42.
l Luke ii. 6, 7.
m 1 John ii. 1, 2.
n John i. 29.

Mediator,[o] ***one Lord:***[p] Thou, O eternal Word, didst *become flesh*, and didst *dwell among us*,[q] on purpose to save us; and therefore all glory be to thee.

Suffered under Pontius Pilate.

I believe, O adorable Saviour, that thy whole life was made up of sufferings, and that for sinful men, and in particular for me; O let me never cease to adore and love thee.

It was for us sinners, that thou wast all thy life *a man of sorrows, and acquainted with grief;*[r] that thou wast persecuted and reviled, *despised and rejected*, and hadst *not where to lay thy Head;*[s] and therefore I am bound to praise and love thee.

How great were thy sufferings, O Saviour of the world! when the very apprehension of them made thy *soul very heavy, exceeding sorrowful even to death;* made thee *offer up prayers, with strong crying and tears*, that if it were *thy Father's will, the cup might pass from thee;* threw thee into an *agony and bloody sweat*,[t] insomuch that there was an *angel* sent from heaven on purpose to *strengthen thee.*

I see thee, O incarnate God, who couldst command more than twelve legions of angels for thy rescue, out of love to sinners, humbling thyself to be apprehended and bound by the rude soldiers, as a malefactor.

o 1 Tim. ii. 5.
p Eph. iv. 5.
q John i. 14.
r Isa. liii. 3.
s Matt. viii. 20.
t Heb. v. 7. Matt. xxvi. 48. Luke xxii. 43. 44.

I see thee, O gracious Lord, for my sake, betrayed by the treacherous kiss of *Judas*, denied by *Peter*, and forsaken of all thy disciples.

I see thee, O spotless Innocence, out of love to me, dragged to *Annas*, and *Caiaphas* the High Priest; I see thee accused by false witnesses, arraigned and condemned.

I see thee, O divine Majesty, out of love to me, spit upon and blindfolded, and buffeted, and mocked, *sent* to Pilate, an infidel judge, then to wicked *Herod*, who, with his men of war, set thee at naught, arrayed thee in a white robe of mockery, and sent thee again to *Pilate*.

I see thee, though declared innocent by the very traitor *Judas*, who, out of horror for his crime, went and hanged himself; though declared innocent by *Pilate* himself, the judge to whom thine enemies appealed; yet worried to death by the clamours of the rabble, who cried out, *Crucify, Crucify;* I see *Barabbas*, a traitor and a murderer, preferred before thee.

I see thee, for my sake, most unjustly given up into the hands of soldiers, to be stript naked, and scourged; I see *the ploughers ploughing on thy back, and making long furrows.*

O King of Heaven, I see thee, out of love to me, humbling thyself to be arrayed in *purple, with a reed in thy hand;* I see thee *crowned with thorns*, to multiply thy torments; I see thee mocked by barbarous wretches, with their bended knee, and with *Hail, King of the* Jews.

I see thee, O Lord God, whom the angels worship, *spit upon* again, and buffeted, and, for my sake, made the scorn, and contempt, and sport, of thy insolent and insulting enemies; and though

still declared innocent by *Pilate*, yet surrendered to the relentless cruelty of the multitude, *to be crucified.*

My Lord, my God, my Saviour, with all my heart I adore thy infinite love and benignity to sinners: With all my heart I lament and detest the hatred and outrage of sinners to thee.

Was crucified.

O sorrowful Jesus, I see thee, for my sake, oppressed with the weight of thy own cross, till thy tender body, quite spent with sufferings, sank under it.

I see thy body stript naked, thy hands and thy feet nailed to the cross; I see thee *crucified between two thieves*, and *numbered with the transgressors; I see gall given thee to eat, and vinegar to drink.*[u]

I see thee hanging on the cross; and for my sake, by thy own people, in the height of thy anguish, derided, reproached, and blasphemed, with *wagging their heads;* I see thee mocked by the soldiers, and by the impenitent thief.

I see thee, Son of God, blessed for evermore, hang bleeding on the cross, and made *a curse for me.*[v] How does my indignation swell against the injustice, and ingratitude, and inhumanity of the *Jews*, who could thus cruelly treat so unreproachable an Innocence, so amiable a Charity, so compassionate a Saviour.

Alas! alas! it was the *sinner*, O Love incarnate, rather than the *Jew*, that betrayed, and de-

[u] Psalm lxix. 21. [v] Gal. iii. 13.

rided, and blasphemed, and tortured, and crucified thee; the sins of lapsed mankind,[w] and particularly my sins, they were thy tormentors; and therefore, from my heart I bewail, detest, and abjure them.

My Lord and my God, instil penitential love into my soul, that I may grieve for my sins, which grieved thee; that I may love thee for suffering for us sinners, who occasioned all thy griefs: O may I always love thee, O may I never grieve thee more!

Dead.

I see thee on the cross, quite spent with pain and anguish; I see thee in thy dying pangs, *commending thy Spirit into the hands of thy heavenly Father,*[x] *bowing thy head,*[y] and giving up the ghost. Thou, O Lord of Life, didst for us sinners humble thyself to death, even to the death of the cross, a death of the utmost shame and ignominy, and of torment insupportable; All love, all glory be to thee.

Was ever any sorrow, O crucified Lord, like that sorrow my sins created thee!

Was ever any love like that love which thou didst show in dying for sinners!

All the frame of nature, O dying Saviour, fell into convulsions at the crucifixion of their great Creator; the *sun was darkened,*[z] *the vail of the temple was rent from the top to the bottom, the earth quaked, the rocks clave asunder, the bodies*

w Isaiah liii. 6.
x Luke xxiii. 46.
y John xix. 30.
z Matt. xxvii. 51.

of the dead saints rose out of their graves, insomuch that the *Centurion* and infidel soldiers acknowledged thee to be *the Son of God*—thou wast lovely, and glorious, and adorable, in thy lowest humiliation.

I hear thee on the cross crying out, *My God, my God, why hast thou forsaken me?*[a] Ah, sinful wretch that I am! how infinite and inconceivable were the inward dolours and agonies thou didst undergo for us sinners, when thou didst tread the *wine-press* of thy Father's wrath *alone*;[b] when it pleased thy own most beloved Father *to bruise thee, and to put thee to grief*; when the *iniquities of* the whole world were *laid on thee*;[c] and my numerous sins increased thy load, and heightened thy torment; when thy own Deity withdrew all consolation from thee; when God, offended by our sins, did *afflict thee in the day of his fierce anger*.[d] No sufferings, no love, was ever like unto thine for me; no grief, no love, should exceed mine for thee.

For what end didst thou suffer, O most blessed Saviour, but to save sinners from all things that were destructive, the curse of the Law,[e] the terrors of death,[f] the tyranny of sin,[g] the power of darkness, and torments eternal,[h] to purchase for us all things conducible to our happiness,[i] pardon and grace, consolation and acceptance, and the everlasting joys and glories of the King-

a Matt. xxvii. 46,
b Isa. lxiii. 3.
c Isa. liii. 6, 10.
d Lam. i. 22.
e Gal. iii. 13.
f Heb. ii. 14, 15.
g Rom. vi. 14.
h 1 Thess. i. 10.
i Eph. i. 7. Heb. ix. 12. 15.

dom of Heaven? And therefore I praise and love thee.

By the love of thy cross, O Jesus, I *live*;[j] in that I will only *glory*; that above all things will I study;[k] that before all things will I value;[l] by the love of thy cross I will take up my cross daily,[m] and follow thee; I will crucify[n] my sinful affections and lusts, which persecuted, tormented, and crucified thee; and if thy love calls me to it, I will suffer on the cross for thee, as thou hast done for me.

How illustrious and amiable were thy graces amidst all thy sufferings, O thou afflicted Jesus! I adore thy profound humility, unwearied patience, lamb-like meekness, immaculate innocence, invincible courage, entire resignation, compassionate love of souls, and perfect charity to thy enemies. O give me grace to tread in thy *steps*;[o] and conform me to thy divine image, that the more I grow like thee, the more I may love thee, and the more I may be loved by thee.

And buried. He descended into Hell.

I believe, O crucified Lord, that thou wast really dead, and that there was a separation of thy body and soul; that *thy side* was mortally wounded, and *pierced with a spear* on the cross,[p] and thy sacred body was buried,[q] to assure us of thy death.

j Gal. ii. 20. vi. 14.
k 1 Cor. ii. 2.
l Phil. iii. 8.
m Luke ix. 23.
n Rom. vi. 6. Gal. v 24.
o 1 Pet. ii. 21.
p John xix. 34.
q Matt. xxvii. 57. 66

I believe that thy soul, in the state of separation, did descend into hell, the place of departed spirits, to proclaim thy victory over death and the grave, and to sanctify this paradise, where the souls of the redeemed rest in hope until the morning of the resurrection.

The third day he rose again from the dead.

I believe that, according to the types and prophecies which went before of thee,[r] and according to thy own infallible predictions, thou didst, by thy own power,[s] rise from the dead the third day: All glory be to thee.

He ascended into Heaven.

I believe, O victorious Saviour, that thou after thy conquest over death and hell, didst ascend in triumph to heaven,[t] that thou mightest prepare *mansions* for us[u] and from thence, as conqueror, bestow the gifts of thy conquest on us,[v] and, above all the gift of thy Holy Spirit;[w] that thou mightest enter into the holy of holies, as our great High-Priest,[x] to present to thy Father the sacrifice of his crucified Son, the sole propitiation for sinners. All glory be to thee.

O thou, whom my soul loveth, let my affections ascend after thee; for *whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee.*[y]

r Luke xxiv. 26, 27. Matt xii. 40.
s John ii. 19.
t Luke xxiv. 51. Acts i. 9, 10.
u John xiv. 2.
v Eph. iv. 8.
w John xvi. 7.
x Heb. vi. 19, 20 .x. 20, 21.
y Psal. lxxiii. 25.

And sitteth at the right hand of God, the Father Almighty.

I believe, O triumphant Saviour, that thou now sittest in full and peaceful possession of bliss,[a] and at the right hand of God; that thy human nature is exalted to the most honourable place in heaven, where thou sittest on thy throne of glory, adored by angels,[a] and interceding for sinners;[b] and therefore all glory be to thee.

From thence he shall come to judge the quick and the dead.

I believe, O glorified Saviour, that from thy throne, at God's right hand, where thou now sittest, thou wilt come again[c] to judge the world, attended with thy holy Angels.[d]

I believe, O thou adorable Judge, that all mankind shall be summoned before thy awful tribunal; all the *dead*, who shall be awaked out of their graves, when the Angel shall blow the last trump,[e] and all that are then *quick*, and alive, shall appear before thee.

I believe, Lord, that I, and all mankind, shall give a strict account of all our thoughts, and words, and actions; that the books will be then opened; that out of those dreadful registers we shall be judged;[f] that *Satan*, and our own consciences will be our accusers. O let the last trump be ever sounding in my ears, that I may

a 1 Pet. iii. 22.
a Rev. v. 8, 9. 12.
b Rom. viii. 34.
c Acts. i. 11. Phil. iii. 20.
d 2 Thes. i. 7.
e 1 Cor. xv. 52
f Rom. xiv. 10. Matt. xii 36. Rev xx. 12.

ever be mindful of my great account;[g] and that I may neither speak, nor do, nor think, any thing that may wound my own conscience, or provoke thy anger, or make me tremble at the awful day.

I believe in the Holy Ghost.

I believe in thee, O thou Spirit of God, the third person in the most adorable Trinity. I believe, O blessed Spirit, that thou art the Lord,[h] that thou art God,[i] eternal,[j] and omniscient,[k] a person distinct from both the Father and the Son, eternally proceeding from both,[l] and equally sent by both,[m] and joint author with both of our salvation.

I believe, O blessed Spirit, that thou art holy,[n] in respect of thy own divine nature.

I believe, O blessed Spirit, that thou art personally holy; that thou art the Author of all internal holiness, and of all internal and sanctifying grace;[o] that thou art the principle of all spiritual life in us.[p]

The Holy Catholic Church.

I believe, O blessed and adorable Mediator, that the Church is a Society of persons, founded on thy love to sinners,[q] united into one body, of

g Eccles. xii. 13, 14.
h 2 Cor. iii. 17. 18.
i John iv. 24. Acts v. 3.
j Heb. ix. 14.
k 1 Cor. ii. 10.
l Matt x. 2. Rom. viii. 9.
m John xiv. 26. xvi. 7.
n 1 Pet. i. 15.
o Gal. v. 22.
p John iii. 5.
q Matt xvi. 18 Eph. v. 25

which thou art the head,[r] initiated by baptism,[s] nourished by the Eucharist,[t] governed by pastors commissioned by thee, and endowed with the power of the keys,[u] professing the doctrine taught by thee,[v] and delivered to the saints,[w] and devoted to praise and to love thee.

I believe, O holy Jesus, that thy Church is holy, and like unto thee its Author; holy, by the original design of its institution;[x] holy, by baptismal dedication; holy, in all its administrations, which tend to produce holiness;[y] and though there will be always a mixture of good and bad in it in this world,[z] yet it has always many real saints in it.

I believe, Lord, this church to be Catholic or *Universal*, made up of the collection of all particular Churches; I believe it to be Universal in respect of time, comprehending all ages to the world's end, to which it is to endure;[a] Universal in respect of all places, out of which believers are to be gathered;[b] Universal in respect of all saving faith, of which this creed contains the substance, which shall in it always be taught;[c] Universal in respect of all graces, which shall in it be practised; and universal in respect of that Catholic war it is to wage against all its ghostly enemies, for which it is called militant. O preserve me always a true member of thy Universal

r Col. i. 18.
s Matt. xxviii. 19.
t Matt. xxvi. 26.
u Matt. xviii. 18. John xx. 22, 23.
v Acts ii. 41, 42.
w Jude 3.
x 2 Tim. i. 9.
y 2 Tim. ii. 19.
z Matt. xiii. 24.
a Matt. xvi. 18. xxviii 20.
b Matt. xxvii. 19.
c John xvi. 13.

Church, that I may always inseparably adhere to thee, that I may always devoutly praise and love thee.

Glory be to thee, O Lord my God, who hast made me a member of a particular Church, whose faith, and whose ministry in the orders of Bishops, Priests, and Deacons, and whose worship, are holy and Catholic, and Apostolic, and free from the extremes of irreverence or superstition; and which I firmly believe to be a sound part of thy church universal.

O my God, give me grace to continue steadfast in her bosom, to improve all those helps to true piety, all those means of grace, all those incentives of thy love, with which thou hast mercifully indulged me in her communion, that I may, with primitive affection and fervour, praise and love thee.

The Communion of Saints.

I believe, O King of saints, that among the saints on earth, whether real or in outward profession only, there ought to be a mutual participation of all good things.[d]

I believe, O thou God of love, that all the saints on earth, by profession, ought to communicate one with another in evangelical worship, and the same holy sacraments, in the same divine and apostolical faith,[e] in all offices of corporal[f] and spiritual charity,[g] in reciprocal delight in each other's salvation, and in tender sympathy

[d] John i. 7.
[e] Acts ii. 42, 46.
[f] Gal. vi. 10.
[g] Rom. xii. 9, &c. 1 Thes. v. 14. Heb. x. 23.

as members of one and the same body.[h] O God of peace, restore in thy good time this Catholic Communion, that with one heart, and one mouth, we may all praise and love thee.

O my God, amidst the deplorable divisions of thy Church, O let me never widen its breaches. O deliver me from the sins and errors, from the schisms and heresies of the age. O give me grace to pray daily for the peace of thy Church,[i] and earnestly to seek it.

I believe, O most holy Jesus, that thy saints here below have communion with thy saints above,[j] they praying for us in heaven, we here on earth celebrating their memorials, rejoicing at their bliss, giving thee thanks for their labours of love, and imitating their examples.

I believe, O gracious Redeemer, that thy saints here on earth have communion with the holy Angels above: that they are *ministering spirits,*[k] *sent forth to minister for them who shall be heirs of salvation,* and to watch over us;[l] and we give thanks to thee for their protection, and emulate their incessant praises, and ready obedience.

Glory be to thee, O Goodness infinitely diffusive, for all the graces and blessings in which the saints communicate, for breathing thy love into thy mystical body, as the very soul that animates it, that all who believe in thee may love one another, and all join in loving thee.

h 1 Cor. xii. 13. 26.
i Psal. cxxii. 6.
j Heb xii. 22.
k Heb. i. 14.
l Psal. xxxiv. 7.

The forgiveness of Sins.

I believe, O my God, that none can forgive sins but thou only,[m] and that in thy Church forgiveness is always to be had; and for so inestimable a blessing, all glory be to thee.

I believe that without true repentance we cannot hope for pardon;[n] that our repentance is, at the best, imperfect; that it is out of thy mere mercy, O heavenly Father,[o] and for the merits and passion of thy crucified Son,[p] that thou dost accept our imperfect repentance, and art pleased to forgive us; and therefore all glory be to thee.

Glory be to thee, O most adorable Trinity, for thy infinite love in our forgiveness;[q] glory be to thee, O Father forgiving, O Son propitiating, O Holy Ghost purifying. I, miserable sinner, who earnestly implore thy forgiveness, and seek to be at peace with thee,[r] praise and adore that most tender mercy that delights in forgiving sinners.

The Resurrection of the Body.

I believe, O victorious Jesus, that by the virtue of thy resurrection, all the dead shall rise,[s] bad as well as good. All glory be to thee, by whom *death is swallowed up in victory.*

I believe, O Almighty Jesus, that by thy power all shall rise with the same bodies they had on earth;[t] that thou wilt re-collect their scattered dust

m Mark ii. 7.
n 1 John. i. 9
o Tit. iii. 4, 5.
p 1 Pet. i. 18.
q Rom. v. 8, 10.
r Rom. v. 1.
s 1 Cor. xv. 20. John v. 28, 29.
t Cor. xv. 54.

into the same form again; that our souls shall be re-united to our bodies; that we shall be judged both in body and soul for the sins committed by both; that the bodies of the wicked shall be fitted for torment, and the bodies of the saints changed in quality, and made glorified bodies,[v] immortal and incorruptible, fitted for heaven, and eternally to love and enjoy thee.

And the Life everlasting.

I believe, O great Judge of heaven and earth, that after all the quick and dead have appeared before thy judgment-seat, then the most just and unrepealable sentence shall be executed to all eternity.

I believe, O righteous Jesus, that the wicked shall be set on thy *left hand*, and be doomed to hell, to be tormented with everlasting and inconceivable anguish and despair, by the devil and his angels,[w] and their own conscience, both in soul and body, in the lake of fire that burneth for ever.[x]

I believe, O my Lord and my God, that the righteous shall be rewarded with *joys unspeakable and full of glory*, with the beatific vision and love of thyself in heaven,[y] with a happiness of body and soul, which shall be in all respects most perfect, eternal, and unchangeable;[z] that they shall never sorrow nor sin more;[a] which happiness and glory is all the free gift of thy infinite love,[b] O heavenly Father, and the purchase of

v 1 Cor. xv. 35. Phil. iii. 21.
w Matt. xxv. 41.
x Rev. xiv. 10, 11.
y 1 John. iii. 2. 1 Cor. xiii. 12.
z 1 Pet. i. 4.
a Rev. xxi. 4.
b Matt. xxv. 34.

thy blood, O God incarnate; for which I will ever, to the utmost of my power, adore and love thee.

When, O my God, O when shall I have the transporting vision of thy goodness, that I may unalterably love thee, that I may never more offend thee?

Amen.

O thou great author and finisher of our faith, do thou daily increase my faith, and heighten my love; O grant, that in holy ardours my love may at last ascend to that region where I shall have nothing to do, to all eternity, but to praise and to love thee. *Amen.*

THE LORD'S PRAYER,

In a Devotional Form.

OUR *Father.* Thou, O God, art our Father, by creating us and all mankind out of nothing; thou art our Father in *Christ*, the Father of all believers; thou art our Father, who in great compassion looked upon us, in thy Son *Jesus*, and redeemed us after we had by sin destroyed ourselves.

Who art in heaven. Who, though thou art present in every place, showest thy glory and majesty in a more particular manner in Heaven, the place of thy holy habitation. O that we may in heart and mind thither ascend, and with all low-

liness worship at the footstool of thy glorious majesty! May we, as children, draw nigh unto thee with trust and delight, and may we love as brethren, as children of the same heavenly Father.

Hallowed be thy name. May thy name, thy glorious self be praised and worshipped by men and angels; may thy name be hallowed in us, and by us, in our words, actions, and lives. May all the world, from the rising of the sun to the going down of the same, give thee, our God, the glory and worship due to thy great name, both now and for evermore.

Thy kingdom come. May thy kingdom of grace come into our hearts, to make us good and holy, and to destroy the kingdom of sin, by which death and the devil reign, and to fit and prepare us for thy kingdom of glory in heaven. May all the kingdoms of the earth become the kingdoms of God, and his *Christ;* may all the dark corners of the world be enlightened by the Gospel of *Christ*, by the Sun of Righteousness arising upon them with healing in his wings; and may thy kingdom of glory come quickly.

Thy will be done on earth as it is in heaven. May we all love thee, O God, and serve thee by a willing obedience to all thy commands here in this world, as the angels do in thy kingdom of heaven. May the God of Peace, through the blood of the everlasting Covenant, make us perfect in every good work to do his will, and work in us that which is well-pleasing in his sight. Let thy kingdom come so powerfully into us, that thy will may be done faithfully and cheerfully by us; that we may resign ourselves entirely to thee in every thing.

Give us this day our daily bread. Give us, O God, as the necessity of each day requires, what is necessary to our bodies, and the occasions of the present life; feed us with food convenient for us. Give us not only the outward bread, what our Lord terms the meat which perisheth, but give us *Christ* as our daily bread, that bread which came down from heaven, that he may dwell and rule in our hearts. Give us the spiritual bread, even the knowledge of thy will, and the understanding of thy holy word, which is more to be esteemed than our necessary food; for man liveth not by bread alone, but by every word that proceedeth out of the mouth of God. Let us receive this food with the meekness and simplicity of new born babes, that we may grow up, and be nourished by the words of faith and of sound doctrine, advancing daily in our taste and relish for the stronger meat of thy divine mysteries. Give us the bread of thy blessed Sacrament, the great channel through which the life of *Jesus Christ* is communicated to his members upon earth; the great bond of peace, charity, love, and obedience, whereby we are made one bread, and one body; and united to him as the common head and governor, the only principle of life and immortality to his church. Give us, O Lord, all things pertaining to life and godliness.

Forgive us our trespasses, as we forgive those who trespass against us. This is the condition, O God, on which we beg the forgiveness of our sins and trespasses, that we forgive those who trespass against us, all men who offend against us, or injure us. For we remember that thy blessed Son hath told us, 'If ye forgive not men their

trespasses, neither will your Father forgive your trespasses.' O gracious God, send forth thy spirit of love into all our hearts, and enable us by thy grace so to forgive every one his brother his trespasses when he repents, as we hope to be forgiven of thee, our great and numberless sins and offences.

And lead us not into temptation, but deliver us from evil. We are poor, frail, helpless creatures; but thou, O Lord, who hast conquered, and cast out the strong man armed, suffer us not to be tempted, proved, or tried beyond our power, beyond the strength wherewith thy grace shall supply us; but with the temptation make a way for us to escape. Make us careful to avoid all the temptations which we can avoid, and strong in the Lord to overcome those which we must encounter. If thou triest our patience, let it, with that of *Job*, conquer, and be triumphant. If thou triest our faith, with *Abraham's*, let it prevail; that whatever thorns may prick us for a time, thy grace, as with St. *Paul*, may always be sufficient. But deliver us, O God, from evil of all kinds, from the devil and the world, those authors of evil which are without us; and deliver us from ourselves, from the old Adam, our own corrupt flesh, that author of evil, which is within us. And as our weakness, folly and wickedness, hurry us to our ruin, stretch forth thy hand, and pull us back by thy grace from the evil of sin; and from that greatest of evil, hell fire, those bitter pains of eternal death, by thy mercy, good Lord, deliver us.

For thine is the kingdom and the power and the glory, for ever. Amen. Thou, O Lord, art

King of Heaven and earth; thou hast all things at thy command; thou hast power, and canst do what seemeth good unto thee; thou hast glory, which shineth round about all things, and in all things; thou showest forth all thy glory to the blessed, that are in thy presence. Therefore, with the saints above we join, and say, Thou art worthy, O God, to receive glory, and honour, and power, from henceforth, and for ever. *Amen*, so be it. Blessed Lord, be it according to those our petitions and desires; and so much the rather, because these our requests are not the product of our own imaginations and weak judgments; but thy blessed Son, who best knew thy will, and what thou wouldst grant, hath taught us when we pray to say—*Our Father*, &c.

Amen signifies, so be it: as much as to say, God grant it may be so done unto us, as we and the minister, have been praying. And although every petition, as we utter them before God, should be accompanied with an earnest and hearty desire to have them heard, and granted, yet at the close and end of them all, we are to redouble, and repeat this our desire in the word *Amen:* wherein we do, as it were, shortly pray over again all that we had prayed before, and in one word beg of God, that he would give us all that we had before asked of him. And therefore, whether we pray ourselves, or join in prayers with others, and make their petitions ours, we ought to witness our understanding of, our agreement unto, and our earnest desires after

the mercies that are begged, by sealing up the prayer with an *Amen.*

When we come to the public worship, we are not to look upon the minister only as praying for the people, but he is the people's mouth unto God; it is, or ought to be the prayer of the whole congregation which he offers up to the great Lord of heaven and earth. They pray with him, and by him, and every petition that he makes to God ought to be ratified and confirmed with an *Amen*, sent from our very hearts, which, if we sincerely and affectionately perform, we have abundant assurance, that what is confirmed by so many voices on earth, shall likewise be confirmed by our Father which is in heaven. And how beautiful, how becoming would this be, when the whole church shall thus agree together in what they ask! Saint *Jerom* (one of the ancient fathers) tells us, it was the custom in his days to close up every prayer with such an unanimous consent, that their *Amens* ran, and echoed in the church, and sounded like the fall of waters, or the noise of thunder. This would be a proof and testimony of our hearty consent to the things we pray for. Our blessed Lord and Saviour *Jesus Christ* has promised, that if any two shall agree upon earth touching any thing that they shall ask, they shall have it granted them; then certainly the united prayers of a whole multitude of Christians must have a kind of omnipotency with them, and be able to do any thing with God.

Of GRACE *before and after Meals.*

¶ This duty, owned and practised in all ages, and in most places of the world, is shamefully and scandalously neglected by many amongst us at this day, who, like the beasts, eat and drink, and rise up to play, without making any acknowledgment to the Providence of God, who giveth us richly all things to enjoy: But let us in a devout manner beg the blessing of God upon those good creatures provided for our use, since it is by the word of God and prayer that they are sanctified to us. We have the example of *Christ* and his Apostles for doing this. All the Evangelists declare that our Saviour blessed, and gave thanks before meat; the same St. *Peter* relates of St. *Paul;* and even St. *Paul* himself speaks of it, as the known practice of the church among Christians.

A GRACE *before Meat.*

BLESS, O Lord, these thy good creatures to the nourishment of our bodies, and feed our sôuls with thy heavenly grace unto eternal life, for *Jesus Christ's* sake. *Amen.*

A GRACE *after Meat.*

GOD's holy name be blessed and praised for these, and all other his mercies, through *Christ* our Lord. *Amen.*

As you go into Church.

LORD, I love the habitation of thy house, and the place where thine honour dwelleth. For one day in thy court is better than a thousand.

As you go out of Church.

GLORY be to thee, O Lord, for the privilege of drawing near to thee in this holy temple, and for thy holy word, which is a lantern unto my feet, and a light to my paths.

A Prayer on coming to your seat in Church.

LORD, I know not how to pray as I ought. O let thy Spirit help my weakness and infirmities; compose me into a heavenly temper of mind: lift up my heart, quicken my desires, increase my faith, that I may offer up my prayers with zeal and devotion, so that they may be a spiritual sacrifice, pleasing and acceptable to thee, through Jesus Christ our Lord.

After Church.

GLORY be to thee, O Lord, for the opportunity I have had this day of coming into thy house: receive my prayers and thanksgivings: and, Lord, make me a doer of thy word, not a hearer only; lest I deceive my own soul. Grant this through Jesus Christ our Lord. *Amen.*

DAILY DEVOTIONS,

Selected and altered from Bishop Andrews's Devotions.

MORNING PRAYERS,

To be used every Day before the particular Prayers for that Day.

GLORY be to thee, O Lord, for the sleep which thou hast graciously given me, this night; a seasonable recruit to the wastings, and a kind intermission to the labours, of this poor weak and wearied body.

And now, since thou hast added to the number of my days; that this and every day may be employed to the perfecting of holiness in thy fear, and sweetened with the comforts of health, of peace, and innocence;

Grant, O good Lord.

That all the sins, offences, and neglects of my days already gone, may, by thy mercy in Jesus Christ my Saviour, be pardoned, and entirely done away;

Grant, O good Lord.

That it may please thee to bless the world with prosperity and peace, but chiefly with such mercies as thou knowest most expedient for the good of our souls;

Grant, O good Lord.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, that I may think on these things, and may do these things;

Grant, O good Lord.

Finally, since this life must shortly have an end; that mine may be concluded with a truly christian death, a death perfectly void of sin and shame, and (if such be thy good pleasure) as free from pain as may be;

Grant, O good Lord.

But above all, since it is appointed unto all men once to die, and after that the judgment; that I may appear with comfort, and find a favourable account at the great and terrible tribunal of thy Son Jesus Christ, who, I believe, shall come to be our Judge;

Grant, O good Lord.

BLESSED art thou, O Lord my God, and the God of my Fathers, who turnest the shadow of death into the morning, and renewest the face of the earth;

Who scatterest the darkness by this return of light, and hast commanded night to give place to day;

Who hast enlightened my eyes, that I should not sleep in death;

Who hast delivered me from the terror by night, and from the pestilence that walketh in darkness;

Who hast unlocked mine eyes from sleep, and mine eyelids from slumber;

Who makest the outgoings of the morning and of the evening to praise thee.

I laid me down and slept, and rose up again, because thou, Lord, didst make me dwell in safety.

Blot out, I pray thee, as a cloud, my transgressions, and as the thickness of the morning cloud, my sins.

Grant me to walk, as a child of light, soberly, purely, and honestly, as in the day; and this day, in particular, O Lord, vouchsafe to defend me from all danger, and to keep me without sin; upholding me, when I am about to fall; and lifting me up, if I happen to be down; that I may never be suffered to continue under any temptation, or to have my heart hardened through the deceitfulness of sin.

Let my body also be safe under thy protection; and defend me under the shadow of thy wings from the snare of the hunter, and from the noisome pestilence, from the arrow that flieth by day, and from the sickness that destroyeth at noon.

Suffer not my days to be consumed in vanity, nor my years in trouble; but let each day tell and instruct another, by some useful improvement in knowledge or practical virtue.

O let me hear thy loving kindness betimes in the morning, for in thee is my trust. Show thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O Lord, from my spiritual enemies, for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God.

Remove far from me thoughts that are without understanding; and evermore inspire me with such thoughts, as are wise and good, and well-pleasing in thy sight.

Turn away mine eyes, lest they behold vanity, but let them be fixed on the thing that is right.

Enclose mine ears, that no foolish, filthy, or profane talk may be allowed to enter in; but let them be open to discipline and wisdom, and always give willing attention to the words of truth and righteousness.

Set a watch, O Lord, before my mouth, and keep the door of my lips; let my speech be good to the use of edifying, that it may minister grace unto the hearers.

Let no work of my hands cause grief or just offence of heart; but let me be continually employed in such actions for which thou, my God, mayest remember me for good, and spare me, according to the multitude of thy mercies.

Into thy hands I commend myself, my spirit, my soul, and my body; for thou hast created, redeemed, and regenerated them, O Lord, thou God of truth;

And, together with myself, all my relations and friends, all my possessions and comforts; for all these thou hast graciously given to thy unworthy servant.

Preserve us, I beseech thee, from all evil; yea, do even thou preserve our souls; and let them be presented before thy Majesty, holy and unreprovable, in the day of the Lord Jesus. *Amen.*

¶ Then add the particular prayers for the morning of each day.

EVENING PRAYERS,

To be used every Day before the particular Prayers for that day.

HAVING passed over the day, I render hearty thanks to thee, my God, for thy good providence. The evening now has come, make thou it comfortable.

But, as each day has its evening, so likewise hath human life. Life's evening is old age; make thou this also comfortable.

O cast me not away in the time of age; neither forsake me when my strength faileth me. Even to hoary hairs do thou carry me. Thou hast made and hast sustained me hitherto, continue still to support and to deliver me.

Abide with me, my Saviour, for the time is far spent; yea, the shadows of the evening are stretched out, and the day is declining upon me.

Wearied with the labours and cares of the past day, I come to thee, my God, for quiet and repose, and new supplies of strength to drooping nature.

Lighten mine eyes, that I sleep not in death. Defend me from the terrors of the night, and from the pestilence that walketh in darkness.

O thou keeper of Israel, who neither slumberest nor sleepest, preserve me this night from all manner of evil; yea, do even thou preserve my soul.

O most kind and merciful Lord, let this season of rest be an entire cessation to me, as well from sin as from labour and sorrow; and suffer not

any thought to surprise my unguarded mind, which is capable either of displeasing thee, or of defiling me; that my sleep may be perfectly composed and pure, quiet from every worldly and wicked imagination, from all suggestions of the devil or the flesh.

Take me then under the covering of thy wings, and let thy loving-kindness and thy truth always preserve me.

And after such refreshment as thou seest proper for me, raise thou me up again to make my prayer in a time when thou mayest be found; that so I may begin every day, by setting forth most thankfully thy praises, and dedicating myself entirely to thy service, through Jesus Christ our Lord. *Amen.*

¶ Then add the particular prayers for the evening of the day.

¶ On the Feasts and Fasts of the Church, add to your daily prayers the prayers appointed for those days in the *Companion for the Festivals and Fasts of the Church.*

SUNDAY MORNING.

¶ Use the Prayers appointed for every Morning, and then add,

THROUGH the tender mercy of our God, the day-spring from on high hath visited us.

O thou, who on this day didst rise again, raise up our souls unto newness of life; granting us repentance from dead works, and planting us in the likeness of thy resurrection.

And thou, O Father, and God of Peace, who didst bring again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant; make us perfect in every good work to do thy will, working in us that which is well-pleasing in thy sight, through Jesus Christ.

O thou, who didst also on this day of the week, send down on thy Apostles thy most Holy Spirit; take not the same Spirit away from us, but grant to all thy servants, that they may be daily renewed, and more plentifully enriched with the same.

O Lord, who by choosing this day for these most important, most beneficial events, didst direct thy Apostles, full of the Holy Ghost, to call it, and to make it be, thy day, the day of the Lord; a refreshment after labour; an interval of recruit to our feeble and wearied bodies; a merciful cessation to servants and beasts, our fellow-labourers; a constant return of thy solemn worship, by prayers and praises, by hearing thy word and administration of thy sacraments in the public assemblies of the Saints, and the house where thy honour dwelleth; and a figure and pledge of that better rest hereafter, which still remaineth to the people of God; grant me grace to worship thee in spirit and in truth, to reverence thy holy name, to serve thee devoutly and decently, with the gestures of my body, with the praises of my tongue, in private and in public.

O grant me so to use these days of rest, and of public worship in this life, that I fail not of a part in thy eternal rest, and in the continual

hymns of Angels and blessed Spirits in the life to come, through Jesus Christ my Lord. *Amen.*

An Act of Faith.

I Believe in thee, O Lord, the Father, the Word, and the Spirit, one only true God.

I believe that all things were created by thy Almighty power and love:

That all have been restored, by the goodness and mercy exhibited in the person of thy Word, the Lord Jesus Christ; who for us men, and for our salvation, was made flesh, conceived and born, did suffer, and was crucified, descended into the place of departed spirits, and rose from the dead, ascended into heaven, and sitteth on the right hand of God; from whence he shall come again and judge the quick and the dead.

I also believe, that by the illumination, and powerful operation of the Holy Ghost, a peculiar people has been called, from all quarters of the world, to be knit into one society, united, and distinguished by belief of the truth, and holiness of life:

That, as members of this body, we partake of the Communion of Saints, and forgiveness of sins, in this world: And, by virtue of the same membership, do assuredly expect the resurrection of the flesh, and life everlasting, in the world to come.

This pure and holy faith, once delivered to the Saints, Lord, I believe: Help thou mine unbelief. Strengthen in me that which is weak, and add to me that which is wanting. *Amen.*

An Act of Praise.

I Will lift up my heart unto the Lord. It is very meet, right, and our bounden duty, that we should at all times, and in all places, by all means, and upon all occasions, remember and extol, sing praises and give thanks, bless and adore thee, O God; for thou art the maker and sustainer, the keeper and governor, the cherisher and benefactor, the improver and finisher of all things.

To thee, O Lord, Father and King eternal, fountain of life and immortality, treasure of bliss inexhaustible and everlasting; the Heaven, and Heaven of Heavens, Angels, and all the powers therein, render praise; and we, poor mortals, sinful dust and ashes, vile and unworthy though we be, do yet, laid prostrate under their feet, desire to join in consort with that heavenly host, and say, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of the Majesty of thy glory.

Blessed be the glory of the Lord, for the essential perfections of his Godhead, his incomprehensible greatness, his dominion and omnipotence, his eternity and providence, his holiness and justice, his wisdom and truth, his goodness and mercy; but, above all, for the unspeakable riches of his exceeding abundant grace and love in Christ Jesus. *Amen.*

Our Father, &c.

SUNDAY EVENING.

¶ Use the Prayers appointed for every Evening, and then add,

An Act of Confession.

MERCIFUL and compassionate, long-suffering and patient Lord God, I have sinned, wretched man that I am, I have frequently and grievously sinned against thee; by trusting to vanity, by following my sinful passions, and being occupied in ungodly works.

I come not now before thee to cover or extenuate my guilt by frivolous excuses; but, with full purpose to give thee glory, by an ingenuous and free confession, that I have many ways offended against thy holy laws.—For thus, O Lord, and thus have I done.—[*Here you may be particular.*]

Oh! how have I provoked thy Majesty! And yet thou hast not dealt with me after my sins, nor rewarded me according to my iniquities.

And now, O Lord, what is my hope? Truly my hope is only in thee.

O let the multitude of thy mercies triumph over the multitude of my sins.

Remember, I beseech thee, what thy servant is.

I am the price of thy Son Christ's blood, called a Christian after his name; a sheep of thy pasture; a son of the Covenant. Look then upon the face of thine Anointed, look upon the blood of thy Covenant in him, behold the propitiation set forth for the sins of the whole world; and be merciful to me a sinner, be merciful to me a miserable sinner.

For thy name's sake, O Lord, pardon my iniquity, for it is great. For that name's sake, besides which none other under heaven is given unto men, whereby we must be saved; and for the sake of that Spirit also, who helpeth our infirmities, and maketh intercession for us, with groanings which cannot be uttered; hear, O Lord, and have mercy. *Amen.*

Prayer for Grace.

LORD, I will lift up my hands to thy commandments, which I have loved; open thou mine eyes, that I may see the wonderous things of thy law. Incline my heart to thy testimonies; order my steps according to thy word, and so shall no iniquity have dominion over me.

Concerning thy testimonies, I have known long since that thou hast founded them for ever. Therefore will I walk in the path of thy commandments, and will apply my heart to fulfil thy statutes alway, even unto the end.

O Lord God, be thou my God; let me have none besides thee; let me love nothing in comparison of thee.

Give me grace to serve thee in holiness and righteousness; to render my superiors due honour, by obeying their commands, by submitting to their government: To love my family and dependants, by taking due care of them, by making provision for them;

To overcome evil with good: and to mortify the flesh, with its affections and lusts;

To have my conversation without covetousness, and to be content with such things as I have;

To put away lying, bitterness, clamour, and evil-speaking, and all malice; and to speak the truth in love;

Not to lust with concupiscence, not to walk with lasciviousness, not to be captivated with desires inordinate and violent, of what sort soever they may be. Grant this, O heavenly Father, through Jesus Christ our Lord. *Amen.*

An Act of Intercession.

O Lord, on whom the eyes of all do wait, remember every creature of thine for good; and visit the whole world with thy mercy.

O thou preserver and lover of men, think graciously upon mankind, and let thy pity and pardon extend to all.

O thou helper of the helpless, our seasonable refuge in the time of trouble, remember all who lie under any sort of extremity, and call upon thee for succour and protection.

O thou, who art the God of grace and truth, establish and strengthen in thy truth those who stand; restore the weak; and raise up those who fall through heresies and sins.

Thou, who art the wholesome defence and strength of thine anointed, think upon the congregation which thou hast purchased and redeemed of old; And let the multitude of them that believe be of one heart, and of one soul.

Send forth we pray thee, O Lord of the harvest, labourers in all respects fitted by thy grace to do the work of that harvest.

Pour out thy Holy Spirit abundantly upon our spiritual Fathers, the Bishops of thy flock;

the reverend Priests; and the whole Clergy. Make them workmen that need not be ashamed, reverently administering thy worship and sacraments, rightly dividing the work of truth, and exemplifying and adorning it, both by the soundness of their doctrine, and the integrity of their lives: and let thy people always be ready, with meek heart and due reverence, to wait upon thee, and to receive thy word at their mouths.

O thou great King over all the earth, strengthen and support the several governing powers, as being thine own ordinance, though man's convenience and contrivance. Scatter the nations that delight in blood, and command wars to cease in all the world.

O God, the Ruler of nations, defend this nation, and every part thereof, from all calamity, danger, and death.

Grant that all persons of eminence and authority may be eminent for virtue, and sincere regard to thy true religion. Guide thou our judges and magistrates in the administration of justice, to all persons, and in all causes, without preferring one before another, or doing any thing by partiality.

Bless our husbandmen with fruitful seasons, our merchants with successful voyages, our tradesmen with a spirit of honesty and contentment; our artificers, even to the meanest, even to the poorest among us, with grace to follow their respective labours diligently and patiently, for fair and reasonable profit, and in humble dependence upon thy blessing.

Furthermore, since thou art the God not of us only, but of our posterity, extend, we pray thee, thy blessing to our children; that our sons and

some of them perhaps even for my good
speaking distasteful truth, or doing neces-
ice; but whatever be the occasion, or the
may have been, which, if given on my
treat thee and them to forgive; have the
ay, O Lord, on all mine enemies, as on
and bring them, I beseech thee, to thy
kingdom, as I hope and pray thou wilt
bring me.

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is day; to all, whom importunity of bu-
any other day, leaves less at leisure, and
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hee, than they desire, or endeavour to be;
hese, O Lord, partake of thy favour and
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d convert those who, through ignorance
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de thy holy religion, and wilfully refuse
; give them a sorrowful sense of their
t of unbelief, and preserve others from
ction of such pestilent examples. And,
ore effectual check to such daring and
ous wickedness, assist and prosper all that
mployed in any laudable undertaking,

daughters may grow up as the young plants, and with their age and stature, may increase in wisdom and virtue, and in favour with God and man.

Thou, who hast commanded a due care of our relations, and abhorest the wretches void of natural affection; be favourable to my kindred, whether by blood or alliance: Preserve among us, peace, friendship, and tenderness; and make us evermore ready to seek and rejoice in one another's good.

O thou, who requirest us to love them that love us, pour out thy blessings, great and manifold, upon all my friends and benefactors; all who have done or wish me well, many perhaps unknown to me; preserve them, O Lord, and keep them alive, that they may be blessed upon earth.

O thou, who hast pronounced that man worse than an infidel, who is regardless of his own household; behold, with thy favour, every person belonging to this family; yea, let thy peace rest upon my whole house.

O thou, who hast declared, that our righteousness must far exceed that of publicans and sinners; grant me never to be wanting in kindness and civil respects to all who live peaceably and quietly in my neighbourhood; but cheerful and ready in making suitable returns of love to all that love me. My own friends, my father's friends, and the children of both our friends, let me never ungratefully despise, neglect, or forsake.

O thou, who hast directed us to overcome evil with good, and hast expressly commanded our prayers for them that persecute us, and despitefully use us; pardon and bless all that speak evil of me, all that have hated me with, or without a

cause; some of them perhaps even for my good will, for speaking distasteful truth, or doing necessary justice; but whatever be the occasion, or the offence may have been, which, if given on my part, I entreat thee and them to forgive; have the same mercy, O Lord, on all mine enemies, as on myself; and bring them, I beseech thee, to thy heavenly kingdom, as I hope and pray thou wilt at length bring me.

O thou, who acceptest the intercessions which thy servants offer up for each other, remember, I entreat thee, for good, as well all those who recommend me in their prayers, as those whom I have promised to recommend in my prayers; and all who have no friend to entreat for them particularly.

O thou searcher and knower of hearts, who acceptest the will for the deed, be gracious to all them who, through just and necessary hindrances, do not pay thee the public homage and service of this day; to all, whom importunity of business, on any other day, leaves less at leisure, and makes less frequent in the public or private worship of thee, than they desire, or endeavour to be; let all these, O Lord, partake of thy favour and bounty, as if they had often and actually prayed. Soften and convert those who, through ignorance or prejudice, contemn thy word and ordinances; who deride thy holy religion, and wilfully refuse to pray; give them a sorrowful sense of their evil heart of unbelief, and preserve others from the infection of such pestilent examples. And, for a more effectual check to such daring and dangerous wickedness, assist and prosper all that are employed in any laudable undertaking,

whereby the glory of thy name, the increase of thy Church, and the good of mankind, may be promoted and secured; particularly be pleased to reward an hundred fold, all who bountifully contribute of their substance to works of piety and charity.

Do thou, Lord, save both man and beast; for excellent is thy mercy, O God, and the children of men shall put their trust under the shadow of thy wings.

Finally, O Lord, I commit to thy custody and protection, now, henceforth, and for ever, my soul and my body, my mind and my thoughts, my prayers and all my desires, my senses and my limbs, my life and my death. I implore thy blessing on my brothers and sisters, my kindred and friends, my benefactors and intercessors, my neighbours and acquaintance, my countrymen, and all my fellow Christians.

The Lord bless us and keep us; the Lord make his face to shine upon us, and be gracious unto us; the Lord lift up the light of his countenance upon us, and give us peace.

Prayer.

I Praise thee, O God, for all the means of thy grace, and the hope of thy glory. O give me a heart to delight in thy worship, and in all other duties of a christian life; that obeying thy holy gospel in all things, and being never weary of well-doing, I may find thy unwearied goodness extending itself to immortal life and bliss through Christ Jesus. Grant, O blessed Jesus, that thy holy laws may be more deeply engraven on my heart,

and that every truth I have learnt this day may be so faithfully preserved and kept in mind, as to become the rule of my life, or the ground of my hope, and a powerful motive to universal obedience to the end of my days. O that the remainder of my days may be the better for this day, and the holy rest we observe here on earth may be a beginning of that eternal rest which we wait for at thy second coming. *Amen. Come Lord Jesus. Our Father, &c.*

MONDAY MORNING.

¶ Use the Prayers for every Morning, and then add,

MY voice shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto thee, and will look up.

¶ Repeat the Articles of the Apostles' Creed, after which say,

Grant me always to hold fast the profession of my faith without wavering! for thou art faithful who hast promised.

To this hope set before me I have fled for refuge; O let me lay hold upon it, and always find it an anchor of the soul both sure and steadfast.

An Act of Praise.

I Will always give thanks unto the Lord, his praise shall ever be in my mouth.

For he is the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin.

God be merciful unto me, and bless me, and show me the light of his countenance, and be merciful unto me.

O God, even my own God, give me thy blessing, and receive my supplications.

Direct my life according to thy word; grant me a holy soul, an undefiled body, pure thoughts, orderly desires; and since, if thou wilt, thou canst make me whole, Lord, renew every part of me, andsay, I will, be thou clean. *Amen.*

Our Father, &c.

MONDAY EVENING.

¶ Use the Prayers for every Evening, and then add,

An Act of Confession.

I Acknowledge my wickedness, O Lord, and the iniquities of my Father's house; for we have transgressed, and walked contrary to thy commandments.

Set not, Lord, my misdeeds before thee, nor my secret sins in the light of thy countenance: But pardon, I beseech thee, the iniquity of thy servant, according to the greatness of thy mercy.

I have sinned, what shall I do unto thee, O thou preserver of men? O blot out my transgressions, and remember not my sin.

O Son of David, have mercy on me; Lord Jesus, do thou help me.

Forget me not, O Lord, for ever.

Consider and hear me, O Lord my God, lighten my eyes, that I sleep not in death. Hear me, O Lord, for Jesus my Redeemer's sake. *Amen.*

A Prayer for Grace to keep the Commandments.

OF thy goodness, O God, give me grace constantly to serve and please thee, in reverence and godly fear, in worthy apprehensions of thee, and in a rational obedience to thee:

In bodily adoration, and spiritual worship, confined to thee alone:

In an awful regard to oaths, in strict truth, and cautious conversation, in blessings, intercessions, and good wishes:

In diligent attendance at religious assemblies, in devotion and decency, and exemplary zeal, through every part of thy service; in conscientious improvement of the time set apart for religious exercises:

In dutiful demeanour and submission to superiors; in unity and peace, with regard to Church and State; in tender affection to kindred and friends:

In gentleness and meekness, in patience and forgiveness, in general good will, and an engaging conversation:

In chastity and sobriety, in modest behaviour, and unreproachable discourse, and in a moderate use of pleasures, even those that are innocent and lawful:

In frugality and industry, in just and consci-

entious dealing, in contentedness, and compassion to the poor.

In truth and integrity, good nature and candour, and a charity that believes, and hopes, and always speaks, the best:

In moderate and virtuous affections, holy and clean imaginations, and perseverance in good works unto the end.

Make me to go in the path of these commandments, for herein is my desire.

Consider my spiritual enemies, how many they are; and the tyrannous hate they bear against me.

O keep my soul, and deliver me: Let me not be confounded, for I have put my trust in thee; through Jesus Christ my Saviour. *Amen.*

¶ An Act of Intercession, as before on Sunday.

Our Father, &c.

TUESDAY MORNING.

¶ Use the Prayers for every Morning, and then add,

O God, thou art my God, early will I seek thee.

The Lord be my keeper: The Lord be my defence upon my right hand: The Lord preserve me from all evil, and set a watch over my soul. The Lord preserve my going out and my coming in, from this time forth for evermore.

O Lord, I entreat thee, of thy unspeakable tenderness and love, vouchsafe to direct and guide, to govern and dispose of me, and all my concerns, in such a manner as thy wisdom knows will be

most agreeable to thee, and most expedient for me.

Prayer for Grace.

TURN, I most humbly pray thee, my levity and vain imaginations into seriousness and watchfulness; my sinful gaiety into holy indignation; my hardness to offend into prudent and godly fear: my wanderings and coldness into vehement desire and zeal; my wilful defilements into severity and self-denial, that thus I may be acceptable unto thee, through Jesus Christ my Lord. *Amen.*

Our Father, &c.

TUESDAY EVENING.

¶ Use the Prayers for every Evening, and then add,

An Act of Confession.

WHO can tell how oft he offendeth? O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion over me.

For thy name's sake, O Lord, be merciful to my sin, for it is great.

O Lord, let it be thy pleasure to deliver me. Make haste, O Lord, to help me.

Show me thy marvellous loving kindness;

thou that art the Saviour of them who put their trust in thee.

Lord, be merciful unto me, heal my soul, for I have sinned.

I have done perversely, I have committed wickedness.

But, hear thou my prayer, and my supplication from heaven, thy dwelling-place, and, when thou hearest, forgive.

God be merciful to me a sinner; and grant that I may ever hereafter serve and please thee in newness of life, to the glory of thy holy name, through Jesus Christ our Lord. *Amen.*

¶ Add an Act of Intercession, as on Sunday.

WEDNESDAY MORNING.

¶ Use the Prayers for every Morning, and then add,

EARLY in the morning will I think upon thee, O Lord, because thou hast been my helper.

An Act of Praise.

BLESSED be thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the Majesty; for all that is in the heaven, and in the earth, is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thy hand is power and

might; and in thy hand it is to make great, and to give strength unto all. Now, therefore, O Lord, we thank thee, and evermore will praise thy glorious name. *Amen.*

Prayer for Grace.

PRESERVE me, good God, from the deadly sins of pride, envy, anger, gluttony, lewdness, avarice, and sloth. And in their stead, implant and cultivate the contrary heavenly virtues of humility, mercy, meekness, temperance, chastity, contentedness, and cheerful industry, through Jesus Christ. *Amen.*

Our Father, &c.

WEDNESDAY EVENING.

¶ Use the Prayers for every Morning, and then add,

An Act of Confession.

BEHOLD, thou art wroth, for we have sinned: Thy goodness, O Lord, leadeth me to repentance; O give me such repentance, to the acknowledging the truth, that I may recover myself out of the snare of the Devil, who have been taken captive by him at his will.

Let the time past of my life suffice, to have walked after my own will, in lasciviousness, lusts, excess, or any sort of luxury.

O Lamb of God, without blemish, and without spot, who hast redeemed me with thy precious blood; by that same blood save me; even for that blood, and that name's sake, besides which there is no other under heaven given unto men, whereby we must be saved.

Grant, O Lord, that I may amend my life according to thy holy word, through Jesus Christ our Lord. *Amen.*

¶ Add the Act of Intercession, as on Sunday

THURSDAY MORNING.

¶ Use the Prayers for every Morning, and then add,

EARLY in the morning do I cry unto thee; for in thy word is my trust.

O satisfy me with thy mercy, and that soon; so shall I rejoice, and be glad, all the days of my life.

An Act of Praise.

O Lord, my good and gracious God, for that thou hast given me being, for that thou hast given me life, for that thou hast given me reason, for that thy bountiful providence hath nourished me, preserved me, directed and governed me:

For my education, for my civil station, for my religion, for all thy gifts of grace, of nature, of fortune:

For my redemption, regeneration in baptism, instruction in the truth: For thy calls to me, for thy repeated calls, for thy continuing to repeat those calls times without number; for thy forbearance and long-suffering, thy long, thy very long-suffering, after great provocations, upon many great occasions for so many years, and even to this very time:

For every mercy which I have received; for every undertaking in which thou hast prospered me; for every good action which thou hast enabled me to do; for all the enjoyments of this present life, and for all thy promises, and all my hopes of a better life to come:

For the advantage of indulgent and careful parents; for the benefit of gentle teachers; for the kindness of never to be forgotten benefactors; for the pleasure of agreeable friends; for the comfort of peaceable neighbours; for the satisfaction of trusty, frugal, and diligent servants:

For all who have at any time done me good; by their writings, or by their sermons; by their discourse, or by their temper; by their prayers, or by their examples; by their advice, or by their reproofs; by their rewards, or by their punishments; nay, perhaps, even by their causeless censures of me, or unjust proceedings against me:

For all these, and for all other instances of any manner of good done to me, whether with or against my own consent, I praise thee; I bless thee; I humbly adore thee, and most heartily thank thee this day, and desire to continue to bless, adore, and thank thee every day of my life.

What shall I render unto the Lord for all the benefits that he hath done unto me? For all that

mercy which spared me, when I deserved punishment; for all that patience which did not disdain to wait for my happy change; when so much goodness should at length lead me to repentance.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come; thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

A Prayer for Grace.

O Thou without whom I can do nothing, help me to lay aside every weight, and the sin which doth so easily beset me; all filthiness, and superfluity of naughtiness; the lust of the flesh, the lust of the eyes, and the pride of life; every motion of the body, and of the mind, which is repugnant to thy holy will.

Give me poverty in spirit, that mine may be the kingdom of heaven; godly sorrow, that I may be comforted; meekness, that I may be filled: Grant me to be merciful, that I may obtain mercy; pure in heart, that I may see God; a maker of peace, that I may be called a child of God: Prepare me patiently to undergo revilings, persecutions, and to be evil spoken of, for righteousness sake; that my reward may be great in heaven.

Our Father, &c.

THURSDAY EVENING.

¶ Use the Prayers appointed for every Evening, and then add,

An Act of Confession.

TURN thou us, O good Lord, to thee, and so shall we be turned. Yea, turn us from all our iniquities, that they may not be our ruin.

I have sinned, I have committed iniquity, I have done wickedly, and have rebelled; even by departing from thy commandments, and thy judgments.

Unto thee, O Lord, belongeth righteousness, but unto us confusion of face, as at this day; because of our trespass, which we have trespassed.

O Lord, according to all thy righteousness, I beseech thee let thine anger, and thy fury, be turned away, and cause thy face to shine on me, thy sorrowful and penitent creature.

O my God, incline thine ear, and hear; open thine eyes; O Lord, forgive; O Lord, hearken, and do; defer not for thy own sake, O my God: For thy servant is called by thy name.

Blessed be thy name, that I have an advocate with thee, thy only begotten Son, Jesus Christ the righteous; O let him be an effectual propitiation for my sins, who is a sufficient propitiation for the sins of the whole world! O let his Holy Spirit subdue in me all unholy thoughts and desires, and satisfy me in soul, that I may be an holy temple acceptable to thee. *Amen.*

An Act of Intercession.

LET us pray, in the peace of the Lord, for that peace, which the world cannot give; which cometh from above, for the comfort and salvation of our souls.

Let us also beg of God peace for all mankind, especially for tranquillity, firm establishment, and perpetual safety, to his holy Catholic Church; and a good agreement, and godly union, of Christians with each other.

To this end I implore his blessing, in a more particular manner, upon our reverend Fathers the Bishops, all the subordinate Clergy, and all Congregations committed to their charge; particularly those that minister in holy things, and all the good people who dwell in this place, under their ministry.

That God would give temperate and healthful weather; kindly and fruitful seasons; quiet and comfortable times; that he would accompany and direct all travellers by land or by water; that he would make the beds of the sick, hear the cries of the oppressed, let the imprisoned go free, sustain the afflicted and dejected; sanctifying all, and by such means as his wisdom knows best, giving an happy issue to their respective sufferings.

I will also, after the example of the saints before me, commend myself, my life, and every action and event of it, to thee, my Lord, and my God: For unto thee belongeth glory, and honour, and worship.

The Lord is my light, and my salvation, whom

then shall I fear? The Lord is the strength of my life, of what shall I be afraid?

For lo! I have deposited myself, my friends, and all that is mine, in the hands of him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; even thy hands, my only wise God and Saviour; to whom be glory and majesty, dominion and power, both now and ever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be therefore with me, and with all whom I have prayed for. *Amen.*

Our Father &c.

FRIDAY MORNING.

¶ Use the Prayers for every Morning, and then add,

UNTO thee will I cry, O Lord, and early shall my prayer come before thee.

Blessed art thou, O Lord, for that great and precious promise, which thou, in thy infinite mercy, didst vouchsafe to give to our fallen parents; that the seed of the woman should bruise the serpent's head; and for the punctual accomplishment of that promise, which thou in the fulness of time, wast pleased to make as on this day.

Blessed be thou, O Lord, my God, and my Saviour, for the holy and bitter sufferings of this day! O grant, that what thou wert then content to endure for us men, and for our salvation, may be effectual, for the saving of my soul.

A Prayer for Grace.

DEFEND me, I beseech thee, by thy mighty power, and endue me with strength in the inner man, effectually to withstand, and irreconcileably to abhor, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wraths, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and all the works of the flesh, with its corrupt affections and lusts:

And help me to grow in grace, and in the knowledge of our Lord and Saviour; and let me not be barren in that knowledge, but bring forth abundantly the fruit of the Spirit; love, joy, peace, long-suffering, gentleness, goodness, meekness, and forbearance, against which there is no law. *Amen.*

An Act of Praise.

GLORY to thee, gracious and merciful God, who, when miserable man had, by transgressing thy commandments, forfeited thy favour, and utterly lost himself; didst not disdain, nor forsake him, in this forlorn condition; but, by many admirable methods, didst visit and pity him.

As a compassionate and tender Father, sustaining him with thy greatest and most comfortable promise, that the seed of the woman should bruise the serpent's head; opening a door of faith and of repentance; and, in the fulness of time, sending out of thy bosom, the Son of thy love, to take upon him the seed of Abraham; that, by his spotless and holy life, he might fulfil the obedi-

ence of the law; and, by the sacrifice of his death, might take away the curse and sting of death; and, after having thus given himself a ransom for the whole world, might, by his resurrection, restore that world to life.

May the memory, and every mention of these inestimable instances of thy wondrous love, fill every heart with joy and thankfulness, in all places, and throughout all generations.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Therefore unto him that sitteth on the throne, and unto the Lamb, be blessing, and honour, and glory, and power, for ever and ever. *Amen.*

Salvation to our God, who sitteth on the throne, and to the Lamb.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. *Amen.*

Our Father, &c.

FRIDAY EVENING.

¶ Use the Prayers for every Evening, and then add,

An Act of Contrition.

I Have rebelled against the Lord my God, and have fallen by my iniquity; but I will take with me words, and will return unto him, and say. Take away all my iniquity, and receive me graciously.

Spare me, good Lord, spare me, and give not up thy servant to reproach and ruin. Be merciful, O Lord, be merciful; cease from thine anger, I beseech thee, good Lord.

Who is a God like unto thee, that pardonest iniquity, and passest by the transgression of thy people? Thou retainest not thy anger for ever, because thou delightest in mercy.

Turn again then, and have compassion upon me; do thou subdue all mine iniquities and blot out all my sins.

Behold me, Lord, an unworthy sinner; but, do thou, by the blood of thy covenant, by the fountain opened for sin and for uncleanness, wash me thoroughly from my wickedness; and cleanse me from my sins. By thy agony and bloody sweat; by thy head crowned with thorns, and smitten with fists and staves; by thine eyes full of tears, and thine ears pierced with slanders and revilings; by thy face miserably defiled with spittle; by thy mouth moistened with vinegar and gall; by thy neck bending under the weight of the cross; by thy back torn and furrowed with scourges; by thy loud and bitter cry, My God, my God, why hast thou forsaken me? by thy heart wounded with a soldier's spear; by the water and blood streaming from that wound; by thy body broken, and thy blood shed, for me; by the saving and significant memorials of thy love and sufferings; forgive, O Lord, the offence of thy servant, and cover all my sins.

O show me thy mercy, good Lord, and grant me thy salvation.

Mortify and subdue all vices in me; and grant

O God, that as thy blessed Son did die for me, I may die unto sin, and rising again unto righteousness, may partake finally in the resurrection to glory, through the same thy Son Jesus Christ. *Amen.*

An Act of Intercession, from the ancient Liturgy of the Church of Jerusalem.

AND now, O Lord Jesus Christ, in full faith and trust in thy life-giving passion, salutary cross, death, burial and resurrection from the dead on the third day, thy ascension into heaven, and sitting at the right hand of the Father, and looking for thy second glorious and terrible Advent, when thou shalt come again with glory to judge the quick and the dead, and shall render to every one according to his works; we, wretched and miserable sinners, do beseech thee, that thou wouldst not deal with us after our sins, nor reward us after our iniquities; but according to thy clemency and ineffable love to mankind overlooking and blotting out the hand writing that is against us, thy servants, wouldest grant us thy heavenly and eternal good things; for thy people and thine inheritance make their supplications unto thee: Have mercy upon us, O Lord God, Almighty Father, have mercy upon us, according to thy great mercy, and send down thy Holy Spirit upon us all, through the appointed means and channels of grace in thy Church, for the sanctification of soul and body, for bringing forth the fruit of good works, for remission of sins, and for life everlasting.

We supplicate and entreat thee, O Lord, for thy Holy Catholic and Apostolic Church throughout the whole world: Do thou now also, O Lord, plentifully furnish her with the rich gifts of thy Holy Spirit. Look down upon her in her captivity; O visit her once more with thy salvation; and bring her out to serve thee in the beauty of holiness.

Remember, O Lord, the holy Bishops in thy Church, (especially thy servant our Bishop) endow them with wisdom, and fill them with the Holy Ghost, that they may rightly divide and uprightly walk in the word of truth.

Remember, O Lord, according to the multitude of thy mercies and compassions, all the Presbyters and Deacons who compass thy holy Altar; grant to those an unblameable Presbyterate, and preserve these unspotted, modest, and humble in their ministry.

Remember, O Lord, all civil rulers; incline their hearts to be favourable to thy Church, that in their tranquillity we may lead a quiet and peaceable life, in all godliness and honesty.

Remember, O Lord, this city, diocess, and congregation, parish, and every city and country, with all the faithful that dwell in them; preserve them in peace and safety.

Remember, O Lord, our Christian brethren that travel by sea or by land, or are in foreign countries; that are in chains or imprisonment; that are in captivity, or banishment, or in hard slavery.

Remember, O Lord, those that are sick, or diseased, and make haste to heal and deliver them.

Remember, O Lord, every Christian soul under affliction or calamity, and all who stand in need of thy divine mercy and help.

Remember, also, the conversion of them that be in error.

Remember all, O Lord, for good; have mercy upon all, O Lord; be reconciled to us all; settle the flocks of thy people in peace; remove all scandals; make wars to cease; put a stop to the violence of heresies; heal the schisms of the Churches; and grant us thy peace and love, O God our Saviour, and the hope of all the ends of the earth.

Remember, O Lord, to grant us temperate weather, moderate showers, pleasant dews, and plenty of the fruits of the earth; and to bless the whole circle of the year with thy goodness; for the eyes of all hope in thee, and thou givest them food in due season; thou openest thine hand, and fillest every living creature with thy gracious bounty.

Remember, O Lord, all who bring forth fruit, and do good works in thy holy churches, and who are mindful of the poor, the widows, orphans, strangers, and indigent persons, and all who desire to be remembered in our prayers.

And grant that we may all find mercy and favour with all thy saints, who, from the beginning of the world, have pleased thee in their several generations, patriarchs, prophets, apostles, martyrs, and every just spirit made perfect in the faith of thy Christ, from righteous Abel even unto this day; do thou give them and us rest in the region of the living, in the bosoms of our holy fathers, Abraham, Isaac, and Jacob, whence

sorrow, grief, and lamentation are banished away, where the light of thy countenance visits and shines continually; and vouchsafe to bring them and us to the full enjoyment of thy heavenly kingdom: And dispose the end of our lives, O Lord, in peace, that they may be Christian, well pleasing to thee, and free from sin; that so, with that innumerable company before the throne, we may sing praises evermore to thy glorious name, O Jesus, our Saviour, our Lord and our God, in the unity of the Father and the Holy Spirit. *Amen.* Hallelujah.

Our Father, &c.

SATURDAY MORNING.

¶ Use the Prayers for every Morning, and then add,

O Lord be gracious unto us, for we have waited for thee. Be thou our strength every morning, and our salvation in the time of trouble.

Blessed art thou, my God, and my Saviour, who wast content to lie this day in the bowels of the earth, and be like to them who sleep in the grave, and pass out of remembrance; while thy soul went to the place of departed spirits.

Give to me, Lord, and to all who are baptized into thy death, grace, so to mortify our corrupt affections, that we may effectually be buried with thee; and finally, through the grave and gate of death, may by thy merits, pass to our joyful resurrection. *Amen.*

May the power of the Father govern and protect me! May the wisdom of the Son teach and enlighten me! May the influence of the Holy Ghost renew and quicken me!

O Lord, I beseech thee, watch over my soul; strengthen and sustain my body; exalt and refine my appetites; compose my passions; regulate my manners; bless my undertakings; fulfil my petitions; suggest to me holy thoughts; pardon what is past; direct me in what is present; aid me in what is to come.

Our Father, &c.

Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us; unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. *Amen.*

SATURDAY EVENING.

¶ Use the Prayers for every Evening, and then add,

An Act of Confession.

O My God, I am ashamed, and blush to lift up my face unto thee; neither is there any rest in my soul, because I have provoked my God to wrath, and have done that which is evil in his sight, by refusing his will, and departing from his commandments.

Now, therefore, behold, I bow the knees of my heart, and humbly implore thy mercy.

I have sinned, O Lord, I have sinned; but I

acknowledge my grievous and manifold transgressions; save me in the multitude of thy mercies; so shall my mouth be filled with thy praise, and I will sing of thy glory and honour all the day long.

Lord save me. Jesus, Master, have mercy on me! Jesus, thou Son of David, have mercy on me!

Help me, O God of my salvation, for the glory of thy name: O deliver me, and be merciful to my sins, for thy name's sake.

Let thy Holy Spirit fit me for the duties of thy worship and service.

Impart to me thy grace; that I may add to my faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity: That so, not forgetting that I have been purged from my old sins, I may be fruitful in good works, and give all diligence to make my calling and election sure, through Jesus Christ.

¶ Add an Act of Intercession, as on Sunday.

Our Father, &c.

A LITANY.

Or humble Supplication for those Virtues and Graces which respect our Duty to Almighty God, our Neighbours, or Ourselves

¶ To be added to the daily Prayers on Festivals and Fasts, and on other Days of extraordinary Devotion.

[Altered from *The pious Country Parishioner instructed.*]

O God, the Father of heaven;
Have mercy upon me, a miserable sinner.
O God the Son, Redeemer of mankind;
Have mercy upon me, a miserable sinner.
O God the Holy Ghost, the sanctifier, comforter, and perfecter of the faithful;
Have mercy upon me, a miserable sinner.
O God, who hast made me; who preservest me every moment of my life; who hast redeemed me by the blood of thy Son, and sanctified me by the grace of thy Holy Spirit; who hast afforded me all the necessary means and helps to salvation, and hast prepared a glorious inheritance for me in the kingdom of heaven;
Have mercy upon me, a miserable sinner.
From infidelity, and distrust of thy mercy, O God; from murmuring at thy dealings with me; from being impatient under thy afflicting hand, and disobedient to thy just commands;
Good Lord, deliver me.
From indulging evil thoughts and desires; from bad company and discourse; from taking

thy sacred name in vain; from misspending the Lord's day from coldness, wanderings, and indevotion in my prayers;

Good Lord, deliver me.

From putting off my repentance from day to day; and from resisting the good motions of thy Holy Spirit;

Good Lord, deliver me.

From despairing of thy mercy, or presuming groundlessly on thy goodness, going on in a course of sin, or fearing man more than thee, O God; from want of zeal in thy service, and cowardice in not standing up for thee against evil doers;

Good Lord, deliver me.

From neglect of reading the holy scriptures, in order to learn my duty; from being careless and remiss to practice what I hear or read; from absenting myself from the Lord's table, or coming without a due preparation of soul, or neglecting to keep the promises and vows which I made at thy altar;

Good Lord, deliver me.

From dishonouring my parents; from being refractory and disobedient to the lawful commands of our governors in Church and State from forsaking the orders of the ministry, Bishops, Priests, and Deacons, which Christ and his apostles ordained in his Church; and from thus being guilty of the sin of schism; from being unfaithful in what is committed to my trust; from drawing men into intemperance or other vices, which may bring upon them diseases or death;

Good Lord, deliver me.

From fraud and oppression; from theft, treachery, or lying; from railing and slander; from doing hurt in any kind to my neighbour;

Good Lord, deliver me.

From malice and revenge; from ill wishes and curses; from bearing false witness, and from coveting my neighbour's goods;

Good Lord, deliver me.

From ingratitude to those who have done me good; from uncharitableness to the poor; from drawing others into sin by my example or persuasion; from flattering them in their faults, and not reproving them for their faults, when I have opportunity, or authority so to do;

Good Lord, deliver me.

From being puffed up with a high conceit of myself on account of the goods either of nature or grace; from being lifted up with pride, or vain conceits of my own holiness; or being intemperately fond of the vain applause of the world; or committing sin to avoid reproach from evil men;

Good Lord, deliver me.

From anger and revenge; from an immoderate desire of riches or sensual pleasures; from discontent in my present condition, and envying the prosperity of others;

Good Lord, deliver me.

From misspending my precious time in rioting and drunkenness, in sensual pleasure or idleness; from lasciviousness, lust, and fornication; from unchaste songs and filthy discourse, and from idle and lewd companions;

Good Lord, deliver me.

From a neglect of resisting temptations; from not amending my life according to God's holy

word; from not being careful often to examine the state of my soul; from not growing in grace, and pressing forward towards the prize of our high calling;

Good Lord, deliver me.

I, a miserable sinner, do beseech thee to hear me, O Lord God; and that it may please thee to give me a hearty repentance for all the errors of my life past; to work in me a sincere resolution to amend my life for the time to come; to have compassion on the infirmities of my frail nature; and in all dangers, trials, and temptations, to strengthen and relieve me;

I beseech thee to hear me, good Lord.

That I may avoid the sins I have committed heretofore, and perform the duties I have neglected; that I may keep my vows and resolutions of amendment; or, if I unhappily fall into sin, that I may immediately recover, and through thy grace finally beat down satan under my feet;

Grant, O good Lord.

That it may please thee to give me such a lively faith in Christ Jesus; such a belief of thy word; and such a trust in thy mercy, as may produce in me a constant obedience to thy holy will and commands;

Grant, O good Lord.

That I may remember and reflect upon my Saviour's sufferings, with the highest thankfulness and love; and that I may in some measure be fit to meet him at his holy table, who, by his precious death upon the cross, did make a full satisfaction for the sins of the whole world;

Grant, O good Lord.

Grant, that, as this blessed feast was designed

to increase love and charity among Christians, I may, according to my ability, relieve the poor and distressed, forgive my enemies, render good for evil, and endeavour as much as in me lies, to promote the temporal and eternal welfare of all men.

I beseech thee to hear me, good Lord.

That it may please thee to have mercy upon all *Jews, Turks, Infidels,* and *Heretics;* to take from them all ignorance, hardness of heart, and contempt of thy word; and enlighten the eyes of all that sit in darkness and the shadow of death, and to fetch all wandering souls home to thy flock, that there may be joy both in heaven and upon earth.

I beseech thee to hear me, good Lord.

That it may please thee to defend and provide for the fatherless children and widows; and to have pity on all that are afflicted or distressed in mind, body, or estate; giving them wisdom to make a spiritual advantage of what thy hand hath laid upon them.

I beseech thee to hear me, good Lord.

That it may please thee to give me true humility, the ornament of a meek and quiet spirit; an indifference to the world, a love of heaven, and heavenly things;

Grant, O good Lord.

That I may be endued with a spirit of temperance and sobriety; that I may use thy good creatures to those ends for which they were designed; that I may hunger and thirst after righteousness; and account it meat and drink to do thy will, O God;

Grant, O good Lord.

That I may carefully abstain from all appear-

ance of evil; have grace to own my Saviour Christ and his religion, in the midst of a sinful generation; and by a sober, righteous, and godly life, to adorn my Christian profession;

Grant, O good Lord.

That I may strive manfully against the flesh, the world, and the devil; and preserve my soul and body in holiness; and have a love of thy honour and glory, above all the riches, honours, and pleasures of the world;

I beseech thee to hear me, good Lord.

That, under all the afflictions of this life, which thou sendest, either as a punishment for my sins, or for the trial of my faith, whether they be poverty, sickness, reproach, or slander, I may patiently submit to thy divine will;

Grant, O good Lord.

That my heart may not be inclined to any evil thing, but that I may resist every wicked inclination, when it first arises, and not consent unto it; and that my soul and body may be pure and clean, and a fit habitation for thy Holy Spirit;

Grant, O good Lord.

That no profane swearing nor cursing; no obscene words that may corrupt the mind; no angry or injurious expressions, may proceed out of my mouth;

Grant, O good Lord.

That all my actions may tend to thy honour and glory; that I may perform the duties of divine worship with devotion and fervour; that I may with diligence perform my honest labour, do justice, love mercy, and walk humbly before thee;

Grant, O good Lord.

That it may please thee to give us true repent-

ance, before we are overtaken by thy judgments; that we may turn to thee with our whole hearts, with all lowliness and meekness; and do thou, of thy gracious goodness, so make haste to help us in this world, that we may ever live with thee in the world to come;

I beseech thee to hear me, good Lord.

That I may with honesty and diligence perform the duties of that station in which thy Providence hath placed me, and ever follow the good motions of thy Holy Spirit; resisting the temptations of the world, the flesh and the devil, laying aside every weight, and the sin that so easily besets me;

Grant, O good Lord.

That I may diligently and faithfully instruct all those whom thy Providence has committed to my care; [*name children and servants*] that I may use my best endeavours, the Lord being my helper, to save the souls of those for whom Christ died; that by thy tender mercies in Christ Jesus, I with them, and they with me, may be numbered among thy saints in glory everlasting;

Grant, O good Lord.

O Lamb of God, that takest away the sins of the world,

Grant me thy peace.

O Lamb of God, that takest away the sins of the world,

Have mercy upon me.

O Lord, send me help from thy holy place,

And evermore mightily defend me.

O Lord, save thy servant;

Who putteth his trust in thee.

WHERE, and to whom can I flee for succour and pardon, but to thee, O Lord, who art merciful, long-suffering, and abundant in goodness, keeping mercy for thousands, and pardoning iniquity and sin; vouchsafe, therefore, O gracious God, for thy name's sake, for thy dear Son's sake, whom thou hast set forth as a propitiation for the sins of the whole world, to look upon me with an eye of pity and compassion. O gracious Lord, forgive me for thy mercies' sake.

Accept, in thy abundant compassion, my unfeigned sorrow for all my sins past; and grant that I may never so presume on thy favour, as to despise the riches of thy goodness; but that thy forbearance and long-suffering may lead me to repentance and newness of life, through Jesus Christ our Lord. *Amen.*

O Blessed Spirit of Grace, repair my weaknesses, subdue my evil inclinations, confirm my repentance, enliven my gratitude, dwell in my heart by faith, enlarge my hopes, increase my charity: accept my humble and sincere, though imperfect and unworthy service. O God, let me continue thine for ever, and daily increase in all holy graces more and more, until I come to thine everlasting kingdom, through Jesus Christ our blessed Lord and Saviour. *Amen.*

*A Prayer for Christmas Day.**

O Holy and ever blessed Jesus, who being the eternal Son of God, and most high in the glory

* The Companion for the Festivals and Fasts contains suitable instructions and devotions for holy days.

of the Father, didst vouchsafe to take our nature upon thee, and as at this time to be born of a pure Virgin; O thou, who didst come into the world to heal the broken hearted, to help the miserable, and to save that which was lost; to deliver us from the eternal miseries of hell, and make us partakers of the inheritance with the saints in light; give me grace, with all admiration, reverence, and thankfulness, ever to receive and ponder this great mystery of Godliness in my heart. O welcome news, that Christ Jesus came into the world to save sinners! Quicken me, Lord, that I also may duly express that thankfulness and delight which my soul ought to feel on this most affecting occasion; that I may comply with the gracious designs of thy mercy to do me good. Keep me, O God, at all times, more especially during this season, from abusing the good things with which thy bounty has furnished me for the refreshment of my body. O blessed Jesus, work in my heart such a lively sense of the many and great blessings which this season brings to my remembrance, that adoring and believing in thee, as my only Lord and Saviour, imitating thy holy example, obeying thy holy commands, I may be saved through thy merits, and at last reign with thee, who art God, blessed for ever, world without end. *Amen.*

A Prayer for Good Friday.

I Come before thee, O Lord, in the lowest prostration of soul and body, with a heart full of grief and sorrow for those sins of mine, which crucified

the Son of God afresh, and put him to open shame.

We have all sinned and come short of the glory of God. But my consolation is, that my Saviour shed his precious blood for me, that I might not suffer the pains of eternal death, but be advanced to honour, glory, and immortality with him.

Henceforth I desire not to live but unto Christ, who died for me. Assist me, O blessed Spirit, to purify myself, and to tread in the steps of this humble, meek, and patient Sufferer. Keep me in such a lively sense of my Saviour's agony and bloody sweat, that I may bitterly hate sin, the cause of his torments; and teach me the value of my immortal soul, for which he became *obedient unto death, even the death of the cross.* Confirm my courage in the Christian warfare, that as a good soldier I may fight manfully under the banner of my crucified Saviour, that nothing either in life or death may ever separate me from the love of my glorious Redeemer, who, with the Father and the Holy Spirit, liveth and reigneth one God blessed for ever. *Amen.*

A Prayer for Easter.

WELCOME, blessed day, wherein my Saviour rose from the dead, and triumphed over the powers of darkness, and conquered hell and the grave. He is risen, and hath shown that he is able to save himself, and to save to the uttermost all that come unto God through him. By his death he hath destroyed death; and by his rising to life again, hath restored man to everlasting

life. Sing then, O my soul, unto the Lord a psalm of joy; sing with a cheerful voice and thankful heart. Now may every penitent sinner *be of good comfort.* Tell abroad this soul reviving truth, *The Lord of life is risen again.* O blessed Redeemer, make me to rise from the death of sin unto the life of righteousness, that I may spend the remainder of my days to secure that everlasting happiness which thou hast purchased for me. Thy resurrection speaks comfort to me under all, even my bitterest sorrows. Though I mourn, and am afflicted here, yet the tears I shed for my sins shall be turned into joy; *and that joy no one shall take from me:* though my body be crumbled into dust, yet shall I live, and with these very eyes see my Redeemer, and enjoy him whom my soul has loved, and be united to my glorious Head for ever and ever. *Amen.*

A Prayer for Whitsunday.

ALL glory be to thee, O Lord, who didst send down at this time the Holy Ghost from heaven, in the likeness of fiery tongues, lighting upon the apostles, and didst produce in them glorious effects, turning their ignorance into learning, their fear into courage, their weakness into strength, and their sorrow into joy; and, notwithstanding all the devices of Satan, hast caused the gospel to be preached unto all nations. Had I the tongue of men and angels; had I that miraculous gift which descended upon the apostles, and made them declare thy wonderful works in every language, still my praises would be infinitely less than thy infinite perfections require.

O heavenly, divine Comforter, enter into my soul, and dwell there; that it may appear by my conversation and course of life, that thy grace doth rule in my heart, and abide with me. O adorable Spirit, who cleanseth the thoughts of the heart, forgive me (I humbly entreat thee) if at any time I have resisted thy blessed inspirations, and quenched the holy flames thou hast ever kindled in my breast; and so purify my heart with thy celestial grace, and mortify and kill all vices in me, that I may be fit to receive and entertain thee as my guide and comforter. Then shall I know and love thee, and constantly do the things that are right; and so walking by the influences of thy grace here, I shall be fitted for thy glory hereafter.

Morning Prayer for a very young Child.

ALMIGHTY God, the Maker of every thing in heaven and earth; the darkness goes away, and the day-light comes at thy command; thou art good, and thou doest good continually.

I thank thee, that thou hast taken such care of me this night; and that I am alive and well this morning.

Save me, O Lord, from evil all this day long, and let me love and serve thee for ever, for the sake of Jesus Christ thy Son. *Amen.*

Our Father, &c.

Evening Prayer for a very young Child.

O Lord God, who knowest all things, thou seest me by night, as well as by day.

I pray thee, for Christ's sake, forgive me whatever I have done amiss this day, and keep me safe all this night while I am asleep.

Bless my father and mother, my brothers and sisters, and all my relations and friends. I desire to lie down under thy care, and to abide for ever under thy blessing; for thou-art a God of all power, and everlasting mercy. Keep me ever thy good and faithful servant, through Jesus Christ our Lord. *Amen.*

Our Father, &c.

Morning Prayer for a young Person.

EARLY in the morning will I cry unto thee; Lord, hear my prayer.

Glory be to thee, Lord God Almighty; glory be to thee, for renewing thy mercies to me every morning; glory be to thee for refreshing me this night with sleep, and for preserving me from the perils of darkness.

Lord, forgive whatsoever thou hast seen amiss in me. O Father of mercies, wash me thoroughly from my wickedness, and cleanse me from my sin.

And let thy Holy Spirit so direct, and accompany, and follow me this day, that I may believe in thee, and love thee, and keep thy commandments, and continue in thy fear all the day long.

Lord, make me chaste and temperate, humble and teachable, diligent in my studies, obedient to my superiors, and charitable to all men.

Lord, deliver me from sloth and idleness; from youthful lusts, and ill company; from all dangers, bodily and spiritual; and give me grace

to remember thee, my Creator, in the days of my youth.

Bless, and defend, and save all orders of men amongst us, ecclesiastical or civil: Lord, give them all grace in their several stations, to be instrumental to thy glory, and the public good.

Together with them, I commend to thy divine Providence (*my father and mother, my brethren and sisters*) all my friends and relations, all my tutors and fellow-scholars: O Lord, vouchsafe us all those graces and blessings which thou knowest to be most suitable for us.

Unto thee, O my God, whose child and servant I was made in baptism, do I dedicate this day, and my whole life: O do thou so bless and prosper me in my studies and calling, that I may every day grow more fit for thy service.

Hear me, O Lord, and pardon my failings, for the merits of thy Son Jesus, in whose holy words, I sum up all my wants.

Our Father, &c.

Directions for a young Person in the Evening.

CONSIDER how many that have gone to bed well over night, have been found dead the next morning; and therefore it highly concerns you to take care to make your peace with God before you go to sleep.

I advise you therefore towards night, to call yourself to an account how you have spent the day.

Examine your thoughts, and discourses, and actions, and recreations, and devotions, and see what has been amiss in any of them.

Consider what idleness or unchastity, what lying and stubbornness, you have been guilty of; or whether you have had a quarrel with any person; and if you have, be sure to be ready to make friends with him before you say your prayers.

Again, consider what particular blessing or deliverance, God has vouchsafed you the day past, that you may give thanks for it, and then say as follows.

Evening Prayer for a young Person.

LET my prayer, O Lord, be set forth in thy sight as incense, and the lifting up my hands be as an evening sacrifice.

Holy, holy, holy, Lord God, I, a miserable sinner, must acknowledge that I have offended thee this day, in thought, word, and deed; particularly by——[*here mention any particular sin you have been guilty of:*] Lord, for thy Son Jesus Christ, our blessed Saviour's sake, forgive me: cleanse me from my wickedness, and strengthen my weakness, that I may overcome all the temptations which daily surround me, and continue constant in my obedience.

Accept of my humblest praise and thanksgiving, O Lord, for all the goodness thou hast this day showed me; for all the helps of preventing or restraining grace thou hast vouchsafed me; for whatever I have done this day, which is in any measure acceptable to thee; for whatever progress I have made in my study; for thy preservation of me from all the miseries and dangers to which frail mortality is every moment

exposed; particularly—[*here name any particular blessing or deliverance God hath sent you.*]

Praise the Lord, O my soul, who saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

O heavenly Father, to thy almighty protection I recommend myself and all my relations. O thou that never slumberest, nor sleepest, watch over us, to preserve us from sin and danger.

Lord, let it be thy good pleasure to refresh me this night with such seasonable rest, that I may rise the next morning more fit for thy service. O pardon my failings, and hear my prayers, for the sake of my blessed Saviour, in whose holy words I sum up all my wants.

Our Father, &c.

Ejaculations at going to Bed.

LORD, as I now go to my bed, I must one day go to my grave; O make me wise to consider my latter end.

I will lay me down in peace, and take my rest; for it is thou, Lord, only makest me to dwell in safety. *Psalm* iv. 8.

Directions to young Persons, relative to the Lord's Day.

¶ A Good Christian, that takes care to spend every day well, will take more than ordinary care to sanctify the Lord's Day, it being the proper employment of that day to attend God's worship, and to provide for our souls; and therefore it is fit you should add some petitions to your morning and evening prayers, relating to the solemn duties of the day, such as these are which follow

Before Church Time.

O MY God, I humbly beseech thee to prepare my soul to worship thee this day acceptably, with reverence and godly fear: fill me with that fear which works by love; purify my heart from all vain and worldly, or sinful thoughts; fix my affections on things above, all the day long; and, O Lord, give me grace to receive thy word, which I shall hear this day, into an honest and good heart, and to bring forth fruit with patience.

Hear me, O God, for the sake of Jesus my Saviour. *Amen, Amen.*

¶ When you come into the Church, or Chapel, not only on the Lord's day, but on any other day, use this short preparatory prayer at your first kneeling down.

In the Church.

O Lord, I humbly beg thy Holy Spirit to help my infirmities at this time, and to dispose my heart to devotion, that my prayers and praises may be acceptable in thy sight, through Jesus Christ my Saviour. *Amen.*

After Church Time.

GLORY be to thee, O Lord God Almighty; glory be to thee, who hast permitted me to appear before thee this day, and to tread thy courts.

Lord, pardon all my failings in thy service, the wanderings, and coldness, and indevotion of

my prayers: for the sake of my blessed Saviour, have mercy upon me.

Lord, make me a doer of thy word, and not a hearer only, lest I deceive my soul.

A morning Prayer for a Servant.

O Lord my God, the great Creator and Preserver of all mankind; I bless and praise thy holy name for all thy mercies to my soul and body. Thou hast given me another day; O give me grace to spend it to thy honour and glory: Enable me to do in it the work for which thou hast sent me into the world, before the night of death cometh, wherein I cannot work.

O God, thou witness of all my actions, and judge of all my thoughts and affections, what would become of me, if thou shouldest enter into strict judgment with me! How should I stand before thy tribunal, covered with the guilt and shame of my sins? Lord, I repent; increase thou my repentance. I repent of—[*here mention those sins which most burden thy conscience.*] O be thou reconciled unto me, and pardon me for the sake of Jesus Christ: And not only pardon my sins, but deliver me from the power and dominion of them.

Create in me a clean heart, O God, and renew a right spirit within me: Give me a true faith, and inflame my heart with a holy love, that I may delight in thy commandments, and walk before thee in uprightness and fear, in faithfulness and honesty, constantly and cheerfully depending upon thee.

Enable me to do the duty of my place, not

with eye-service, but with singleness of heart, as knowing that I shall be accountable to thee at the day of judgment, as well for those duties which I owe my master and mistress, as for those which are more immediately to be paid to thee. O Lord, keep me from all opprobrious and reproachful language, from all lying and slandering, and from all unjust and deceitful actions: Make me always thankful, humble, and contented, neither withholding from thee the praise due to thine infinite bounty and mercy; nor from man, the thanks due to him for any act of kindness or charity towards me.

Bless this whole family to which I belong, and sow in all our hearts the seeds of unfeigned charity; that we may all enjoy the comfort of a mutual affection, and of a mutual assistance and aid in our several places: possess us with a just sense of our duty to thee and man, that we may be living members of thy blessed Son; and grant, that being protected by thy providence, directed by thy word, and assisted by the influence of thy Holy Spirit, we may be admitted into thy glorious kingdom in heaven, where we shall adore and praise thee, love and enjoy thee to all eternity, through Jesus Christ our Lord, in whose holy name and words I continue to pray—

Our Father, &c.

An Evening Prayer for a Servant.

O My God, my strength, and the rock of my salvation; how does my soul praise thee for thy great goodness, and all the precious promises of thy gospel.

But, O my God, I have forgotten thee, though thou hast given me my being: I have forgotten thee, though thou gavest thine own Son to redeem me, not only to free me from the punishment due to my sins, but from the slavery and dominion of them, and to procure for me life eternal. I have feared the displeasure of man, whose breath is in his nostrils, more than I have feared thine, O thou just and holy Judge of mankind; I have been more solicitous for the bread that perishes, than for thy favour, which is better than life itself: I have sinned against my knowledge, thy word, and the motions of thy Holy Spirit. I have been apt to repine and murmur at thy providence, and to be discontented in my condition, particularly—[*here mention particular sins.*] But I repent, O my God, of all my sins, and humbly beg the assistance of thy grace, that I may do the works meet for repentance, and serve thee in truth and with an upright heart all the days of my life.

Have mercy upon me, O Lord, have mercy upon me, and forgive me all my offences, and give me grace to keep upon my watch, and guard against them for the future: enable me sincerely to endeavour to reform and amend my life, that I may every day grow and increase in goodness, and so much the fitter for death, the nearer I approach to it; and whenever it comes, let it find me, O Lord, in a disposition and frame of spirit fit to die; having an unshaken faith, an humble resignation and submission, an holy contempt of earth, and a devout love of heaven.

Thou hast called me to be a servant, but thou hast called me to be a son too, and an heir of

eternal life; O give me grace to be contented, and faithfully to discharge my duty. Do thou, who never slumberest nor sleepest, watch over me, and this whole family: Let thine angels pitch their tents about us this night; let us lie down securely, and let our sleep be sweet and refreshing to us, for Jesus Christ's sake: in whose name and words I beg all things needful both for myself and all mankind, particularly all that I am any way bounden to pray for.

Our Father, &c.

*A Prayer before Confirmation.**

BLESSED be thy name, O Lord, that I was born in a Christian nation, and admitted into thy church by baptism, and that I have been continued in life, to be able to understand my baptismal vow, and to confirm it in my person. Lord, I heartily take that solemn engagement upon myself, to believe from the heart in God the Father, the Son, and the Holy Ghost, my Creator, Redeemer, and Sanctifier; and to renounce all sin, the works of the devil, the vanities of the world, and the inordinate lusts and desires of the flesh: O Lord, having thus resolved to live in all dutiful obedience to thee and thy laws, I earnestly implore the assistance of thy grace, to enable me to persevere, and continue steadfast in this holy resolution, through Jesus Christ, my blessed Lord and Saviour. *Amen.*

* See Candidate for Confirmation instructed, published by T. & J. Swords: or Nelson's Instructions on Confirmation.

A Prayer after Confirmation.

MOST gracious God, who keepest covenant with them that love thee, and walk before thee with their whole heart, I praise thy holy name for the opportunity I have enjoyed of dedicating and giving up myself to thèe and thy service, in the presence of the church. Do thou, O merciful Father, who hast hitherto preserved me in body and soul so strengthen and direct me by the gracious influences of thy good Spirit, that I may constantly profess thy truth unto my life's end, and keep a conscience void of offence towards thee and towards men: and having walked in newness and holiness of life, as becomes a member of Christ's church, I may at length partake of that life and immortality, which he brought to light through the gospel, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

*A Prayer to be used before receiving the Holy Communion.**

O Blessed Jesus, who didst suffer death upon the cross for the sins of the world, and hast appointed the Holy Sacrament, (which I am now about to receive) in remembrance of thy death, and as a means of strengthening and refreshing the souls of penitent sinners; prepare me, by thy grace, for the performance of this duty. Thou

* The Companion for the Altar, or Nelson's Christian Sacrifice may be used as a preparatory book of devotion.

hast mercifully promised, that him who cometh unto thee thou wilt in no wise cast out: Unto thee, O Lord, I come weary and heavy laden with the burden of my sins. Forgive the many and great offences which I have committed; cleanse and strengthen my heart by thy Holy Spirit; and make me an acceptable guest at thy table: enable me to approach it with a steadfast and lively faith in thee, with a deep and earnest repentance, and with fervent charity towards all men. Grant that I may receive the full benefit of that atonement which thou hast made for me by thy precious blood; and that, walking henceforth in the way of thy commandments, I may be prepared to meet thee with joy, when thou comest in the glory of thy Father; to whom, with thee and the Holy Ghost, be all honour, praise, and thanksgiving, now and for evermore. *Amen.*

An Ejaculation, to be said at the Lord's table just before receiving the Bread.

GRANT me, O Lord, that portion of thy grace, which may feed my soul to life everlasting. Be merciful to my unrighteousness; pardon my sins; be thou my God, in Jesus Christ. *Amen.*

To be said after receiving the Bread.

Glory be to thee, O blessed Jesus, who hast by thy death opened unto us the gate of everlasting life. O Lord God, who didst sanctify us by the offering of the body of Christ once for all, sanctify me, even me, O Heavenly Father.

To be said before receiving the Cup.

O Saviour of the world, cleanse me by thy blood from all my sins, that I may at the last day appear without spot before thee.

To be said after receiving the Cup.

Glory be to thee, O blessed Jesus; keep me always mindful of thy love and goodness towards me; make me perfect, stablish, strengthen, settle me. Blessed Lord, thou hast loved us, and washed us from our sins in thy own blood. All glory be to thee. *Amen.*

A Prayer to be said after receiving the Holy Sacrament.

O Almighty God and heavenly Father, I return thee thanks and praise for all thy mercies vouchsafed unto me; and particularly for the opportunity which thou hast this day given me of receiving that holy Sacrament, which thy Son Jesus Christ has appointed in remembrance of his death and sufferings, and for the spiritual nourishment and support of our souls; I confess, O Lord, that I have not received it with a suitable degree of love and devotion towards thee, nor felt myself sufficiently sensible of the greatness of those blessings which the performance of this duty has called to my remembrance. Forgive, O Lord, the weakness and imperfection of this and all my other services; increase my faith, warm and enliven my heart with a constant and

most thankful affection towards thee, and enable me by the grace of thy Holy Spirit to fulfil the promises of obedience, which I have now made to thee. Make me watchful over my thoughts, words, and actions; and grant that I may lead a strictly honest, sober, chaste, and godly life, following the example of my blessed Master, Jesus Christ, and placing my whole trust in his precious death and blood for the pardon of my sins, that, when he shall come to judge the world, I may be found clothed with his righteousness, and be received into thy heavenly kingdom. Grant this, O merciful Father, for the sake of the same Jesus Christ, thy only Son our Lord. *Amen.*

At the Commencement of Devotion.

ALMIGHTY and everlasting God, who fillest both the heaven and the earth with thy presence; who art always listening to the supplications of thy creatures; who art more willing to hear than we to pray, and art wont to give more than either we desire or deserve; open, I beseech thee, thine ears of mercy to an unworthy creature, now prostrate at thy footstool. Possess me with such a strong and vigorous love, as may lift me up above all earthly things, that I may approach with joyful heart to thee my God, mine exceeding great joy. Repress my wandering thoughts, and fix them entirely upon thee; raise my cold and earthly desires, and cause them to flame in the lively fervour of devotion, that I may so ask as to receive; so seek, that I may find; and so knock that it may be opened unto me. Give me a lively sense of mine own personal wants, and a distinct understanding both of those good things

which I have received, and of those mercies which, in thy word, thou hast promised to bestow. Endue me with faith in thy promises, that I may come boldly to the throne of grace, not daring to limit thy majesty, or to prescribe unto thee the measure of thy bounty or supplies. And grant, that the end and purport of my prayers may be the promotion of thy glory and of mine own salvation; and that I may prove as abundant in thanksgiving for mercies received, as earnest in suing for those good things of which I stand in need. Grant me these graces, for the sake of Jesus Christ mine only Mediator and Advocate. *Amen.*

For true Devotion.

ALMIGHTY God, the Father of all mercy, and the Parent of every good, pardon, I most humbly beseech thee, the wanderings and inconstancies of my nature: forgive me all mine unintentional errors, and aid me in struggling against my greater faults; show me the hideousness of vice, and arm my soul against the assaults of temptation. Instruct me to feel mine own unworthiness in the contemplation of thine omnipotence; to correct mine errors, and to amend my life. Judge me not according to my deserts: for who amongst the sons of men can be justified in thy sight? Thou, O God, knowest what is most fitting for me: Thou wilt, therefore, grant or withhold the object of my petitions, as seemeth to thy godly wisdom most conducive to my good. Teach me to extend to others those blessings which thou hast bestowed on me: awaken

in me a spirit to profit by the precepts of thy holy Gospel; incite me to imitate, as far as my sinful nature will permit, the great, the pure, the exalted example of my blessed Redeemer; and enable the ministers of thy holy faith to unite the wandering children of error in the fellowship of thy holy church, through the influence and mediation of my Lord and Saviour Jesus Christ. *Amen.*

For Faith.

O Almighty God, and Father of all mercies, who alone canst order the unruly wills and affections of sinful men, and who didst in the beginning powerfully instruct, and graciously lead thy faithful servants, by sending to them the light of thy Holy Spirit; grant me by the same Spirit a right judgment in all things necessary to salvation. Give me, I beseech thee, the spirit of wisdom, of understanding, and of counsel; that by the inspiration thereof I may think those things that are good; the spirit of faith, fortitude and power, that by the guidance thereof I may perform the same, in a manner most acceptable to thee. Remove from me all ignorance and blindness of heart, and make thy word unto me like the star, which led the wise men to Christ, and all thy works profitable instruments to draw me unto thee. Increase in me the gift of faith and hope to believe in thy promises made in Christ, that I may not by mine own negligence or the infirmity of my flesh, be driven away from faith in his blood. Grant me always to hold fast the profession of this faith without wavering;

that I may grow in knowledge and grace, and abound in all the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God. Carry on with power the work of grace and sanctification in my soul, that my sinful corruptions may grow weaker and weaker every day, and my faith stronger and stronger. Let it take entire possession of my soul, subdue every corrupt affection, and bring all to the obedience of faith. And finally that I may obtain that which thou dost promise, make me heartily to believe and to love that which thou dost command; help me to grow in grace, and in the knowledge of my Lord and Saviour Jesus Christ; let me not be barren in this knowledge, but so bring forth abundantly the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, meekness, goodness, and forbearance, against which there is no law, that I may at last attain the end of my faith, even the salvation of my soul, through the merits and mediation of Jesus Christ. *Amen.*

For a right use of the Faculties of the Soul.

BLESSED Lord, who, through thine infinite goodness, hast endowed me with an immortal soul, capable of loving and of enjoying thee eternally; who, of thy distinguishing mercy, hast ranked me among the order of rational beings; and of thy goodness, hast given me an understanding to contemplate divine things, and to choose and embrace the greatest good; grant that I may so use these thy precious gifts, as to employ them to those ends and purposes for which thou didst

communicate them: that all my faculties may adore and worship thee, the source from whence they received their origin; and that the great care and business of my life may be to provide for that happiness, which thou hast made me capable of, and which can only be obtained by a patient continuance in well-doing. Let not the concerns of this short and uncertain life make me neglect the things which are eternal. Let not the faint images of honour, and the empty scenes of pleasure, fill my soul, which was created for the most perfect and satisfactory enjoyments, even the assurance of eternal life by the resurrection of thy Son. Let me live under the constant sense of these precious promises, that they may support me under all the afflictions and calamities of this life; and so comfort and strengthen me at the hour of death, that I may cheerfully submit to my dissolution, knowing that when this earthly tabernacle shall crumble into dust, I have an house not made with hands, eternal in the heavens, through the merits of Jesus Christ, who died for my sins, and rose again for my justification. *Amen*

For a Removal of the Obstacles to Belief.

MOST gracious God, who art the author and giver of all good things, assist me by the influence of thy grace, that I may mortify all those inordinate and corrupt inclinations of my heart, which oppose the belief of thy holy and heavenly truths. Enable me to conquer mine evil habits, and to govern mine unruly passions, that they may not indispose my mind to embrace that evi-

dence which so plentifully accompanieth thy divine revelations to the sons of men. Let not the scandalous divisions of Christians, or the ill lives of those that profess thy holy religion, ever weaken my belief; since love, peace, and unity are marks of thy true disciples, and since thy wrath is revealed from heaven against all those that obey not the gospel of thy Son. Keep my mind free from all prejudice, which puts so false a bias upon the understanding, even in matters of the greatest importance, and which may prove so fatal and destructive to mine eternal welfare; that seeing the reasonableness of those things which thou hast required to be believed, the perfection of those duties which thou hast enjoined to be practised, and the power and force of those motives upon which both are founded, I may be steadfast and unmoveable, and at last receive the end of my faith, even the salvation of my soul, through Jesus Christ our Lord. *Amen.*

For an effectual Belief of the Christian Religion.

GRACIOUS God and heavenly Father, I adore thine infinite goodness, manifested to the children of men in the revelation of the holy Gospel. I believe, O God, that the blessed Jesus condescended to take upon him human nature, with all its frailties and infirmities, sin only excepted; that he was the great Prophet sent from thee to instruct me in all the particulars of my duty, to give me right apprehensions of thy divine majesty, and to improve my nature to the utmost perfection; and that he confirmed his mission by greater miracles than any other man ever did,

and by prophecies, which lay beyond the reach of any created understanding, the fulfilment of which convinces me that he was sent from God. I believe, O Lord, that thou didst by a voice from heaven declare him to be thy beloved Son, in whom thou wast well pleased, and that all the prophecies concerning the Messiah were fulfilled in him. I believe that he suffered death upon the cross for man's redemption, and made there a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; that he has satisfied thy justice, and made reconciliation for us. I believe that he rose from the dead the third day according to his own infallible prediction; that he conversed forty days with his disciples; that in their sight he ascended up into heaven, where he now sits at thy right hand to intercede for sinners; that he has fulfilled his promise to his disciples, of sending to them the Holy Spirit; and that the miraculous gifts, as bestowed upon his apostles, proved his exaltation, at the same time that they enabled him to propagate his religion throughout the world. Lord, I beseech thee increase this my faith, and strengthen it against all weakness and infirmity. Let no unreasonable prejudice cloud the light of mine understanding; let no pride and vanity obscure the proofs of thy holy revelations; let no partiality pervert my judgment in matters of such high importance; and, above all, let no unreasonable lusts or appetites corrupt my will, and indispose me to entertain thy holy and excellent laws. Make my faith lively and effectual, and let its fruits appear in my life and conversation; make it perfect by charity, which is

the true character of thy disciples; that so, by believing and loving thee in this life, I may see and enjoy thee eternally in that which is to come, through the merits of Jesus Christ, my Lord and Saviour. *Amen.*

For Courage in the Profession of Christianity.

O Lord God Almighty, who art the refuge and security, the hope and salvation of all those who repose their trust and confidence in thee; I adore that infinite love which assumed our nature, and raised the Lord Jesus Christ from the dead, and gave him glory at thy right hand, that all his faithful followers might rest assured of thine eternal care, and that they should not perish, but have everlasting life. Blessed, blessed be thy name for these glad tidings of great joy, which raise my spirits above this world, and place me in quietness and safety amid all the troubles and dangers of life. Grant, that I may feel enlivened with the same spirit which was in the Captain of my salvation, who was made perfect through sufferings, and that being faithful to him unto death, I may receive a crown of glory. Defend me from so great a sin, as the thought of denying my Lord and Master, and his holy word; and keep me by thy power through faith even unto salvation. Confirm and strengthen me in such a steadfast belief of thy promises, as may not only bear me up with constancy and patience, but may inspire me with resolution in all dangers, even in death itself. Fill my mind with such a powerful sense of those immortal joys, that nothing may appear so

dreadful as to terrify me from my duty, or turn me aside from the paths of righteousness, of charity, and of truth. Endue me with such a perfect love to my Lord and Master, as may cast out all fear and suffering; fortify my heart with such a zealous affection to his religion, that I may not be terrified by any adversaries, or fear those that can only kill the body. Regard, O Lord, the supplications of thy servant, who has now made an oblation of himself wholly unto thee; and endue me with christian prudence, as well as courage, that I may be both as wise as a serpent, and as innocent as a dove; and may ever cleave with a discreet zeal unto truth and righteousness, saying boldly, the Lord is my helper, therefore I will not fear what man can do unto me. Grant this, O God, for the sake of Jesus Christ. *Amen.*

CHRISTMAS.*

For the inestimable Blessings of Redemption.

ETERNAL God, the Lord and Father of all things both in heaven and on earth, I prostrate myself before thee in all humility, and raise my heart in grateful praise and thanksgiving for the inestimable blessing which thou hast vouchsafed unto the sons of men, in sending thine only-begotten Son, the mighty God, the Prince of Peace, as thou hadst promised by thy holy prophets. I

* Suitable instructions and devotions for the festivals and fasts, will be found in "the Companion for the Festivals and Fasts," published by T. & J. Swords.

bend in gratitude before thee for this gracious gift, this high behest, which thou, in thy merciful love towards the creatures of thy hand, hast bestowed upon me, vouchsafing to redeem, through the intercession of thy pure and immaculate Son, a rebellious people, and to turn them from their perverse and sinful ways to the pure worship of thee, through the means and mediation of our Lord and Saviour Jesus Christ, the heir of all things, the brightness of thy glory, and the express image of thy person. I praise, I laud, and I extol thy mercy and loving-kindness towards us: O let my gratitude bring forth the fruits of goodness, and aid me with thy Holy Spirit to put off the old, and to take upon me the new man; that so, by devoting myself to thy service in purity of worship, and simplicity of heart, the great sacrifice and atonement, which thou hast accepted for the transgressions of our former nature, may not have been made in vain. Endue me with thy grace, and strengthen me in thy faith, fear, and love, that I may wean all mine affections from the things of this world, and fix them on the promises of that bliss eternal, which thou hast given me through thy Son, our Lord and Saviour, Jesus Christ; to whom, with thee and the Holy Ghost, be all honour and glory, for ever and ever. *Amen.*

For the Love of Christ.

O Holy and ever blessed Jesus, who, being the eternal Son of God, and most high in the glory of the Father, didst vouchsafe for us sinners to be born of an humble Virgin, to be subject to the

weakness of a child, to grow up in a life of privacy and labour, and to declare thyself at last the Redeemer of the world, by establishing a perfect law of grace, confirming it by innumerable miracles, and by suffering for it intolerable persecutions, even to the death upon the cross; work in me, I beseech thee, a due sense of infinite love, that adoring and believing in thee as my Lord and Saviour, I may trust in thine infinite merits, imitate thy holy example, obey thy gracious commands, and finally enjoy thy promises, by living and reigning with thee to all eternity, in those heavenly mansions which thou hast prepared for all thy faithful followers in the kingdom of thy Father. Grant this, O God, for the sake of Jesus Christ. *Amen.*

On the Commencement of the Year.

GRACIOUS God, by whose abundant mercy my life has been prolonged; who hast brought me to the beginning of another year; and who, by continuing unto me the blessings of life, hast invited me to repentance, grant that this mercy may not be in vain. Let not my years be multiplied to increase my guilt; but as age advances, let me become more pure in my thoughts, more regular in my desires, and more obedient to thy laws. Let not the cares of this world distract, or the evils of age overwhelm me. Let not another year be lost in idleness, or squandered away in unprofitable employment. Let not sin prevail on the remaining part of life, and take not from me the assistance of thy Holy Spirit; but as every day brings me nearer to mine end,

let every day contribute to make that end holy and happy. Enable me from this instant to amend my life according to thy holy word, to rectify my thoughts, and to reform my doings. Let an increase of years bring along with them an increase of faith, of hope, and of charity. Grant me diligence in whatever work thy providence shall appoint; and let me pass the remainder of my days in thy fear and to thy glory. Enable me to love thy commandments, and to desire thy promises; let me by thy protection and influence so pass through things temporal, as finally not to lose the things which are eternal. And among the hopes and fears, the pleasures and sorrows, the dangers and deliverances, and all the changes and chances of this mortal life, let my heart be surely fixed, by the help of thy Holy Spirit, on the everlasting fruition of thy presence, where true joys are only to be found: that so, when thou shalt be pleased to summon me to another world, I may be received amongst the number of those sinners, to whom sorrow and reformation have obtained pardon, and may enter into eternal happiness, through the merits and mediation of Jesus Christ. *Amen.*

EPIPHANY.

For the Blessings of Christian Knowledge.

MOST gracious God, who, through thine infinite goodness, hast been pleased to offer salvation to all mankind, and to receive every humble supplicant as an object of thy mercy; and who didst communicate the glad tidings of our Saviour's

advent in the world to the people of Israel, by the ministration of angels, and by the leading of a star didst manifest him to the Gentiles; blessed be thy holy name for that glorious light which dispersed itself through the dark regions of this world, and which dispelled the thick clouds of ignorance and idolatry, of folly and of vice; which directed mankind to the true and most worthy object of their worship, and raised their nature to its utmost improvement. Adored be thine infinite mercy, which brought the joyful sound to this land of my nativity, and hast permitted it to partake of the gracious and benign influence of thy distinguishing providence. O may I always value such an inestimable blessing, by walking as a child of the light, and by compassionating the miseries of those who still sit in darkness and the shadow of death. To this end I humbly beseech thee to prosper the undertakings of all those societies which are established for the propagation of the Gospel; make the members thereof zealous and diligent in that good and glorious work; give them *wisdom* to discern the best and most proper means of promoting it; courage and resolution to pursue it; and by unity and affection in their consultations, and thy blessing upon their endeavours, the happiness to effect it; through Jesus Christ our Lord. *Amen.*

For Examination.

ETERNAL God, the great Searcher of hearts, who knowest all our secret thoughts, and from whose all-seeing eye nothing is hid, dispose me frequently to examine the state of my mind, and

to compare mine actions with the rule of thy laws, that nothing contrary to thy holy will may ever find a settled abode in my soul; and let me so consider my ways, as to turn my feet unto thy testimonies, to repent, and to live. Grant that I may so impartially judge and condemn myself, that I may not be condemned at thy dreadful tribunal. Let not self-love impose upon me in a matter of such high importance; let not sloth and negligence deter me from keeping mine accounts clear and spotless; let no darling passion be so far indulged, as to escape the scrutiny of serious examination: and whenever, O Lord, I have discovered mine own vileness, grant that, by the assistance of thy grace, I may humble myself under a proper sense of it before thee; that I may from my heart condemn all those follies, by which I have so justly provoked thy wrath and indignation against me; that I may earnestly solicit thy pardon and forgiveness through the merits of my Redeemer; that I may be careful to stand upon my guard for the future; and by prayer and watchfulness engage thy powerful protection, which is so necessary to support me in the time of temptation, the day of trial, and the awful hour of death. Grant this, O Lord, for the sake of Jesus Christ, mine only Mediator and Advocate. *Amen.*

A General Confession.

O God, the Father of our Lord Jesus Christ, the Maker of all things, and the Judge of all men, I acknowledge and lament my manifold sins and wickedness, which from time to time I have most

grievously committed by thought, word, and deed, against thy divine majesty. O Lord, I have erred and strayed from thy ways like a lost sheep; I have followed too much the devices and desires of mine own heart; I have offended against thy holy laws; I have left undone those things which I ought to have done; and I have done those things which I ought not to have done; and there is no health in me. I do earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me; the burden of them is intolerable. Do thou then, O God, look down upon me with tenderness and compassion; do thou, whose nature and property is ever to have mercy and to forgive, pardon all that is past; forgive me all mine offences; deliver me from all blindness of mind, hardness of heart, and contempt of thy word and commandments; from all covetous desires, and inordinate love of riches; from pride, vain-glory, and hypocrisy, and from envy, hatred, malice, and uncharitableness. And create in me, O God, a new and contrite heart, that so, by truly lamenting and forsaking my sins, I may obtain of thee, the God of all mercy, perfect remission and forgiveness; and grant that I may ever hereafter live righteously, soberly, and godly, and earnestly endeavour to serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

True Contrition.

MOST gracious God, full of compassion, long-suffering, and of great pity, who sparest when

we deserve punishment, and in thy wrath thinkest upon mercy; cause me earnestly to repent, and heartily to be sorry for all my misdoings; make the remembrance of them so burdensome and painful to me, that I may flee to thee with a troubled spirit, and a contrite heart. Forgive me all the sins which I can now call to my remembrance; and forgive me likewise all my transgressions of thy holy will, which may now be out of the reach of my memory, but which have been open to thine all-seeing eye, and are known to thee with all their circumstances and aggravations. Pardon me, O Lord, according to the abundant goodness of thy nature, and the declarations made by thy Son Jesus Christ; and grant me that forgiveness which I can neither ask nor expect, but upon those terms and conditions which thy holiness and mercy have laid down in the gospel. And as I am truly sensible that no forgiveness can be expected, according to thy word, without amendment of life, I seriously renounce all communication with whatever is displeasing to thee, and sincerely resolve to make it my great endeavour to correct every thing that is amiss in my temper and behaviour, and to bring myself still nearer to thy holiness and perfection. Forgive me, therefore, as thou hast promised by thy dearly-beloved Son; visit, comfort, and relieve me; cast me not away from thy presence, and take not thy Holy Spirit from me; but excite in me true repentance and contrition: give me knowledge of thy truth, and confidence in thy mercy; and in the world to come life everlasting, for the sake of Jesus Christ, my Lord and Saviour. *Amen*

For Pardon.

MOST gracious God, who desireth not the death of a sinner, but rather that he should turn from his wickedness and live; unto thee I present my humble supplications, not only for mercy to pardon my past offences, but also for grace to assist me in times of future need. Create in me a clean heart, and renew a right spirit within me. Make me to reflect on my ways, to turn my feet unto thy testimonies, and wherein I have done amiss to do so no more. Give me that godly sorrow which worketh repentance unto salvation not to be repented of. Lead me not into temptation, but deliver me from evil; and grant that I may finally come off conqueror, yea more than conqueror, through him who hath loved us. Forgetting those things that are behind, may I press forward to the mark for the prize of the high calling of God in Christ Jesus. Let not my goodness be as the morning cloud, or the early dew which passeth away; but may it be as the shining light, which shineth more and more unto the perfect day. Finally, let no iniquity have dominion over me; but may I be steadfast, immoveable, and always abounding in the work of the Lord, forasmuch as I know that my labour will not then be in vain. Grant this, O God, for the sake of Jesus Christ. *Amen.*

GOOD FRIDAY.

For the Atonement.

BLESSED Lord God, at whose mighty word the corners of the earth tremble and the moun-

tains shake to their foundations; who ridest on the whirlwind, and who directest the storm; O let thy justly-excited wrath cease, and let not the fulness of thine indignation be poured out upon guilty man. Thou, Lord, didst send thy Son on earth for our redemption; thine only begotten did leave the realms of bliss to taste the bitter cup of misery and death, and to drink the very dregs of human affliction. Rejected of men whom he came down to save, he was a man of sorrows and acquainted with grief; he was persecuted for our transgressions, and bruised for our iniquities; a stranger on the earth which was fashioned by his hands, and an outcast amongst the people whom his Father had created. He was smitten, and scourged, and led out to crucifixion; he was oppressed and afflicted, but he opened not his mouth; he was brought as a lamb to the slaughter, but he was dumb, and reproached them not. When, therefore, I behold him stretched upon the cross in the agonies of death, and surrounded by his persecutors, how can I expect to escape the heavy and wrathful displeasure of the Almighty? Who shall redeem me from the burden of my sins? who shall blot out mine iniquities? who shall open the gate of heaven, and bid me to come in? Thou, Lord, whom we persecuted; thou, Saviour of the world, whom we smote; thou hast made thyself a propitiation for the wickedness of man, and hast offered up thine own immaculate body, as a free-will offering and sacrifice for his transgressions. Thou, Lord, who in thy last bitter anguish didst pray for thy persecutors, thou shalt plead my cause with the avenging God, and avert the heavy judgment of

his anger. Thou shalt gather thy flock within the fold, and thy mercy shall grant what thy judgment would withhold. Thou wilt receive the penitent, nor shut the door of mercy upon the sinner, who shall transgress no more. Let then, O God, these my hopes be confirmed at thy mercy seat, and let the memory of such ingratitude and cruelty be wiped from the book of life. Impress on me for ever these awful recollections, that they may be a warning in the day of temptation, and a barrier against future transgressions. Let the silent reproach, which they breathe within me, warm my soul with redoubled exertion to expiate my crimes, and to render myself a worthy and meet partaker of the everlasting kingdom which is prepared above by my Lord and Saviour, Jesus Christ; to whom, with the Father and the Holy Ghost, be ascribed all gratitude and praise both now and for evermore. *Amen.*

EASTER.

For the Resurrection.

ALMIGHTY God, whose mercy and loving-kindness are, like unto thy power, immeasurable and unbounded, receive my praises and thanksgivings for the abundant display of both, which I record and celebrate this day, the day of the Resurrection of my Saviour, who hath overcome the power of death, and thrown open the gates of everlasting life to all those that truly believe and faithfully obey thy sacred word. Christ, thine only-begotten Son is risen from the dead, and

hath become the first fruits of them that slept; hath dispelled the clouds that gathered round us; hath given us a new and glorious day, and offered to us new and unbounded hopes. Christ is risen, and sitteth at the right hand of God, to relieve us from the burden of our sins; he, who has mediated for them, shall be our advocate with thee for thy continued mercy. Turn then, O Lord, my grateful and obedient heart towards that path which my gracious Saviour hath opened. Cleanse me from all perverseness, and instil into my mind good desires; teach me to set mine affections above all worldly temptation, and direct my regard to that point where only true happiness is to be found; to that haven where, after the storms of life, and the persecution of men are hushed and are no more, I may rest from my labours, in those blissful mansions which thou hast prepared for those that love thee; and reap the fruits of a well-contested struggle against the temptations of the world, the flesh, and the devil; and be enabled to exclaim, in the triumphant language of the Apostle, O death, where is thy sting? O grave, where is thy victory? Grant then, gracious God, that these my pious resolutions, may never waver; that my heart, warmed by these reflections, and the contemplation of this day's mercy, may never forget its duty, or turn from the tenor of thy precepts; but influenced with the assistance of thy Holy Spirit, and strengthened with the power of thy grace, I may ascend the realms of glory, and be admitted to the mansions of eternal happiness, to the company of angels and of archangels, and to the spirits of just men made perfect, to partake of the

glories of my Saviour's Resurrection; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

For Ascension Day.

O King of glory, who art exalted far above all principalities and powers, and enthroned in thy heavenly kingdom, where saints and angels, and all the host of Heaven, do adore thee; look down from on high on me thy humble servant. O make me feel the power of thy grace, and the blessed influences of the Holy Spirit lifting up my mind and desires from fleeting earthly enjoyments to the solid lasting glories above. Wherefore, O my heart, wilt thou be grovelling on the earth, since thy glorified Redeemer is ascended into Heaven? From this time I will lift up my soul towards thee, O Saviour of lost sinners, and reach at the glories of Heaven. My knees shall bow at thy exalted name; my tongue shall confess thy glory; and thou shalt be the daily entertainment of my thoughts.

Lord, grant that after I have dwelt above in heart and spirit, I may at last ascend, whither my Saviour Christ is gone before, and be for ever with the Lord; there, together with the whole church triumphant, to see and admire, to love and praise thee, O blessed God, world without end. *Amen.*

WHIT-SUNDAY.

For the Influence of the Holy Spirit.

LORD of all power and might, who didst send down the Holy Ghost from Heaven in the likeness of fiery tongues, lighting upon the Apostles, and didst produce in them the most glorious effects, by turning their ignorance into learning, their fear into courage, their weakness into strength, and their sorrow into joy; and notwithstanding all the devices of Satan, hast caused the glad tidings of the Gospel to be preached unto all the nations of the world; let this divine Comforter enter into my soul, and dwell there, that it may appear both by my life and conversation that thy grace doth rule in my heart, and influence my conduct. Fill my mind with holy thoughts and resolutions; renew a right spirit within me; and fix my wavering piety into a regular and constant course of virtue and holiness. And if at any time I have resisted thy blessed inspirations, and quenched those holy flames, which thou hast kindled in my breast, so purify my heart by thy heavenly grace, and mortify all those vices that are in me; so send thy grace to check mine unsteadiness, and to show me the dreadful state of impenitent sinners; so strike my regardless soul with terror and amazement, and set before mine eyes the beauteous prospect of a pious life, that I may know and love thee, the only God, and constantly do those things that are lawful and right, and pleasing and acceptable unto thee. Strengthen me, I beseech thee, with the influence of thy blessed Spirit, the

Holy Ghost the Comforter, and daily increase in me the manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and true godliness; that so, walking by thy grace here, I may be fitted for thy glory hereafter. Grant this, O Lord, for the sake of Jesus Christ. *Amen.*

For Grace.

GRACIOUS God, who hast promised to give thy Holy Spirit to them that ask; vouchsafe unto me, I beseech thee, its all powerful influence to cleanse my polluted nature, to comfort me in all my troubles, to succour me in temptations, and to assist me in the discharge of my duty, that I may be enabled to walk in thy faith and fear all the days of my life. To thy gracious protection I commit my soul, O thou that art faithful, as well as good; watch over me therefore, that I be not beguiled by the deceitfulness of sin, by the contagion of mine own corrupt heart, or the malice of my spiritual enemies; but may so watch and pray that I enter not into temptation; and after having lived the life of grace here, may inherit thy glory hereafter in another and a better world, for the sake of Jesus Christ. *Amen.*

TRINITY SUNDAY.

The Trinity in Unity.

LORD God Almighty, who dwellest in a blaze of glory inaccessible to human sight, and whom

none by searching can find out unto perfection; who, by the visible descent of thy Son to redeem the world, and of thy Holy Spirit to sanctify thy people, hast wonderfully made thy Church's own experience facilitate our faith in the incomprehensible Trinity; grant me, I beseech thee, in heart and voice to profess this high and supernatural truth; and, rejecting all the fallacious suggestions of mine imperfect reason, humbly to adore this ineffable mystery, and in the power of the Divine Majesty to worship the Unity, till I come hereafter to thy blissful presence, and obtain the fruition of thy glorious Godhead. Enable me, by the powerful influence of thy Spirit to continue steadfast in the belief of this truth, and plentifully to bring forth fruits agreeable to the same; that so, by a true faith and a suitable practice, thy mercy may at last bring me to the attainment of everlasting salvation; that I may evermore dwell with thee, see thee as thou art, and adore the brightness of thy majesty; and join my heart and voice with those whom thou hast already admitted to that glorious sight, in hymns of joy and praise, saying with all the company of heaven, Glory be to the Father whose wisdom hath created us, to the Son whose love hath redeemed us, and to the Holy Spirit whose graces have sanctified us: glory be to the holy and undivided Trinity, whose works are inseparable, and whose dominion is without end. Grant this, O God, for the sake of Jesus Christ. *Amen.*

For the Blessings of a Redeemer.

ETERNAL God, and Father of our Lord Jesus Christ, accept, I beseech thee, my most grateful

acknowledgments for thy great goodness in having sent thy Son into the world to redeem mankind, and for the unspeakable blessings of the gospel. I desire to be ever thankful, that thou, who at sundry times and in divers manners didst speak unto our fathers by thy servants the prophets, hast, in these latter days, spoken unto us by thy Son Jesus Christ; who, in the fulness of time appeared to bring life and immortality to light, and to bless mankind by turning them from their iniquities, and purifying unto himself a peculiar people, zealous of good works. I bless thee that for this end he was born, and that for this cause he came into the world, that he might bear witness to the truth; and I sincerely believe that he is the Christ, the Son of the living God. I thank thee for the proofs which he gave that thou wast with him; even by the miracles which he wrought, by the prophecies which he uttered and fulfilled, by the purity of his doctrines, the perfection of his precepts, and the excellence of his example. I bless thee, that he has left me a pattern that I should follow his steps; that as he was delivered up for mine offences, and made perfect by sufferings and death, so he was raised again for my justification, and declared to be the Son of God with power by his resurrection from the dead. I magnify thee, that when he had shown himself alive after this by many infallible proofs, he was taken up into heaven, and set down on the right hand of God. And I adore thee, that thou hast appointed a day, in which thou wilt judge the world in righteousness by him, and render unto every man according to his works. May then these glorious truths which

are ever presented to me in the gospel, be deeply impressed upon my mind. May these powerful and persuasive motives produce their genuine effects, by freeing my mind from all evil passions, and by engaging me to live soberly, righteously, and godly. May I, by a patient continuance in well-doing, seek for glory, honour, and immortality; that so, when Christ, who is my life, shall appear, I may also appear with him in glory, and receive the end of my faith and hope, even an everlasting salvation. Grant this, O God, for the merits, and through the mediation of Jesus Christ. *Amen.*

On the Study of Religion.

ALMIGHTY God, our heavenly Father, without whose help all labour is ineffectual, and without whose light all search is fruitless and vain, invigorate my studies and direct mine inquiries, that I may, by due diligence and right discernment, establish myself and others in the profession of thy holy faith. Take not, O Lord, thy Holy Spirit from me; let not evil thoughts have dominion in my mind; let me not linger in ignorance, but enlighten and support me, that the course which I am now beginning may proceed according to thy laws, and end in the enjoyment of thy favour. Enable me to fix my heart upon the reward which thou hast promised in thy Gospel to them that serve thee. Grant me, according to the riches of thy glory, to be strengthened with might by thy Spirit in the inner man; that Christ may dwell in my heart by faith; that, being rooted and grounded in love, I may be able to

comprehend with all saints what is the breadth, and length, and depth, and height of the Christian mystery; and to know the love of Christ, which passeth knowledge, that I may be filled with all the fulness of God. Now unto thee, who art able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto thee be glory in the church by Christ Jesus, throughout all ages, world without end. *Amen.*

For Assistance in the Study of the Scriptures.

ALMIGHTY and everlasting God, by whose gracious providence the gospel was first preached to thy people Israel, and from them widely spread through the different nations of the world, that it might be a light to lighten the Gentiles, and to give the knowledge of salvation to all the kingdoms of the earth; assist me continually with thy wisdom in the study of these holy Scriptures. Direct me with thy grace in following the precepts of my blessed Master Jesus Christ, and his holy disciples, and of all those who have been, at any time, and in any manner, thy great and holy instruments in teaching virtue to mankind; that from these instructions I may learn the highest degrees of piety, of charity, and of love. Grant by the assistance of thy grace that I may pass my life from childhood to old age in such a constant study of them, as may not be unfruitful in good works; and that I may at last, like the pious Simeon of old, depart in peace, and welcome death with his serenity and joy, in sure and certain hope of the

resurrection to eternal life, and of the enjoyment of all those blessings which are promised to thy faithful followers in the blessed gospel of thy Son. Grant this, I beseech thee, through the merits and mediation of Jesus Christ. *Amen.*

Against inquisitive and perplexing Thoughts.

ALMIGHTY God, my Maker and Protector, who hast graciously sent me into this world to work out my salvation; enable me, by the assistance of thy Holy Spirit, to root out all such unquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties which thou hast required. When I behold the works of thy hands, and consider the course of thy providence, give me grace always to remember that thy thoughts are not my thoughts, nor thy ways my ways. And while it shall please thee to continue me in this world, where much is to be done, and so little to be known, teach me by the holy Spirit to withdraw my mind from all unprofitable and dangerous inquiries, from difficulties vainly curious, and from doubts impossible to be solved. Let me rejoice in that light which thou hast imparted; let me serve thee with active zeal, and humble confidence; and wait with patient expectation for the time, in which the soul that thou receivest shall be satisfied with all knowledge, and welcomed to those mansions of eternal glory, which eye hath not seen, nor ear heard, nor hath it even entered into the heart of man to conceive. Grant this, O Lord, for the sake of Jesus Christ. *Amen.*

For Grace to Suffer as a good Christian.

O Lord, Jesus Christ, who, in thy wise providence, hast thought fit to call thy faithful servants to bear their cross, and to suffer for thy sake, who didst endure for them the agonies of a most ignominious death; bring me not, I beseech thee, to this trial, till thou hast fitted and prepared me for it; and lay no more upon me than thou wilt enable me manfully to endure. Let me not rashly expose myself to danger without thy call, nor suffer for mine own folly, or for any wilful or affected error. Give me grace to live according to the rules of thy most holy faith, that I may have courage and comfort in all my sufferings. Preserve me steadfast in the belief of thy heavenly truths, and undaunted in their profession. Give me patience to bear my cross, and meekness to endure with my persecutors; mercy to forgive their wrongs, and charity to pray to thee for their forgiveness. Enable me to trust in thy goodness for support and deliverance, and to fix my faith upon those heavenly joys, with which the sufferings of this life are not worthy to be compared; that so, being made partaker of thy sufferings here, I may rejoice with exceeding joy when thy glory shall be revealed hereafter. To whom with the Father and the Holy Ghost be all honour and glory world without end. *Amen.*

For Zeal.

GRACIOUS God, who art the first and chiefest good, engage all the powers and faculties of my

soul to love and delight in thy name, and to place all my trust, affiance and confidence in thee. Teach me so to proportion my zeal to the value of things, that I may love thee, the Lord my God, with all my heart, with all my soul, and with all my strength; and, above all, to seek the kingdom of heaven, and the glories thereof. Grant that I may apply my most serious thoughts to work out my salvation with fear and trembling. Enlighten mine understanding, that I may see the wonderous things of thy law; rectify my will, that I may follow the plain rules of good, and eschew the ways of evil; and in all mine actions fix my heart entirely upon thy glory. Let my devout prayers be offered in that retirement where thine all-seeing eye can only enter. Make me to consider that the praise of men is but as smoke which vanisheth away, and that thy gracious favour is better than life, and endureth for ever. Teach me heartily to strive that I may enter in at the straight gate, to fight the good fight of faith, and to destroy the whole body of sin. Let my zeal have a respect unto all thy commandments, that it may never degenerate into hypocrisy and faction; but that I may always pursue it by just and proper means, and may never think to promote thy honour, and the safety of thy church by ways offensive to thee, and which thou hast strictly forbidden. Let not the specious pretence of zeal for thy service betray me into any unreasonable heats, much less to such actions as thou hast prohibited; let not any difference in religion destroy in me that charity, which is the peculiar mark of thy disciples; but teach me to compassionate those that

are in error, and to pity those prejudices which have so unhappily misled them. Grant that the uncertainty of all things here below may call off my mind from the objects of secular happiness; that so, by applying myself entirely to devotion and charity, justice and sobriety, I may be prepared in the temper and disposition of my mind for that happiness which thou hast promised to all thy faithful servants, through the merits of thy Son, Jesus Christ our Lord. *Amen.*

For the Performance of God's Will on Earth, as it is in Heaven.

BLESSED Lord, whose throne is encircled with myriads of glorious spirits that veil their faces as unable to behold the brightness of thy majesty, and who delight in their attendance upon those ministries whereunto thou hast appointed them; I, thine unworthy creature, prostrate myself with all humility before thy footstool, humbly beseeching thee to give me grace to do thy will on earth with the same diligence and industry, with the same zeal and cheerfulness, as thy blessed angels perform it in heaven; that so, by imitating their exemplary obedience, constant devotion, profound humility, unspotted purity, and extensive charity, I may engage thy protection in all my necessities; and may particularly enjoy the advantage of thine assistance in my last hour, that dismal conflict with death and the powers of darkness; and being by them conducted to the mansions of glory, I may be advanced to a more intimate and happy society

with them in the life to come, through the merits and mediation of Jesus Christ, my Lord and Saviour. *Amen.*

For Wisdom from Above.

O Almighty God, the Father and Lord of the whole creation, who hath disposed all things and all events so that they may best glorify thy wisdom, serve the ends of thy justice, and magnify thy mercy; give me, I most humbly beseech thee, true wisdom from above, that I may justly adore thy name, and admire thy ways and footsteps, which are in the great deep, and past finding out. Teach me to submit to thy providence in all things; to be content in all the changes and chances of this life; to be temperate in prosperity, and to read my duty in the lines of thy mercy; to be meek, patient, and resigned in adversity, and to look through the cloud, that I may wait for the consolation of the Lord, and the day of his redemption. Let the influence of thy Holy Spirit dwell with me for ever, and make my soul just and charitable, replete with honesty, abundant in religion, resolute in holy purposes, and inflexible to evil. Teach me to regulate my whole conduct by the tenor of thy Gospel; to be humble and obedient, peaceable and pious; to pay the debt of gratitude which I owe for all thy mercies and loving-kindness, and to dispense, according to my power, a portion of that good which thou hast bestowed upon me to my fellow-creatures; that so, by performing my duty here with an unwearied diligence, and an undisturbed resolution, by hav-

ing no fondness for the vanities and pursuits of this world, by laying up my hopes in heaven, and by being strengthened with the Spirit in the inner man, I may make the sacrifice of my heart and the devotion of my soul to the service of heaven, acceptable in thy sight, who art the almighty Ruler of the universe, and the Giver of true wisdom; through the merits and mediation of thy Son, Jesus Christ. *Amen.*

Against Superstition.

MOST gracious God, who art the Author and Giver of all true wisdom, preserve me, I beseech thee, from the blindness of error, and from the darkness of superstition. Let me learn that this is true religion, to love thee, the only God, with all my heart, with all my mind, and with all my strength; to do as much good as I am able to my fellow creatures; to keep myself pure and unspotted from the world; to do justly, to love mercy, and to walk humbly with my God. Increase in me true religion, and defend me from all the mischiefs of a depraved superstition, and of an ignorant and misguided zeal. Suffer me not to be tossed about with various winds of doctrine, or to be imposed upon by the false reasonings of cunning and subtle men; but grant that, trusting to the Holy Scriptures, as the certain rule and guide of my faith, I may rejoice in the light which they afford, and constantly believe in the truths which they reveal. Let no false interpretations corrupt the purity of my faith, or pretences to greater illumination ever weaken my steadfastness. Let the watchful eye of thy providence

be my guard and defence; that constantly adhering to the doctrines which my Saviour taught, and firmly believing those mysteries which he hath made known to men, I may be preserved from all heresies; from those fatal and evil consequences which attend them in this world, and from those punishments which are prepared for them in the next; and may so walk in the light of thy truth here, that I may hereafter attain to the light of everlasting life, through the merits and mediation of Jesus Christ. *Amen.*

For Patience, founded on a firm Belief of a Future State.

LORD God Almighty, the Father of every mercy, I, thine unworthy servant, do give thee most humble and hearty thanks for all thy goodness to the children of men; and, above all, for the hope which thou hast given them of eternal life and glory in that world which is to come. Establish me in this firm belief; increase in me daily these hopes of immortality; and fix this most certain truth so deeply in my mind, that nothing in this life may be able to erase it. Give me the wisdom to learn that even here a life of virtue has infinitely more pleasure than a life of wickedness and vice. But as thou sometimes callest thy servants to labours, to dangers, and to other trials, inspire me always with patience and resolution in all my troubles and adversities, whensoever they oppress me. Let me boldly follow the doctrine and example of the Captain of my salvation, Jesus Christ, who suffered more than ever I can be called upon to endure. Let

me, like him, amid all the changes and chances of this mortal life, and even in death itself, fix my hopes on that state, where only true joys are to be found. Let the thoughts of these eternal rewards, which are prepared for such patient continuance in well-doing, so animate mine endeavours, that I may put on the whole armour of righteousness; and through dangers and labours, through adversity and death, manfully follow the footsteps of my heavenly Master, which lead to life and glory eternal, in another and a better world. Grant this, O God, through the merits and mediation of Jesus Christ. *Amen.*

Against Hardness of Heart.

BLESSED God, who alone knowest, and who alone canst supply the wants of thy creatures; thou, who art my strong rock to whom I may in Christ Jesus boldly resort, hear the voice of my petition, and be not deaf to my prayer. Preserve me by thy mighty power from all hardness of heart, and impart to me a tender and a feeling spirit. When I hear of the power of thy wrath, let it strike me with awe; when thy great mercies and the fulness of thy grace are mentioned, make me to hunger after them; and when I commit any sin against thee, let my conscience smite me, and let it be a cause of sorrow and of grief. When thy word is preached, make it unto me a word of power, that I may receive it with all meekness and reverence. Let me never shut mine ears against the word of holy advice, nor harden my heart when I am reproved; but rather let me desire to be admonished, weli-

knowing that if the righteous smite me friendly, it will prove my greatest good. Make me ever to resist the beginning of sin, remembering how suddenly a hardened heart will creep upon me, if evil be wilfully encouraged. Cause me to make much of thy grace, and labour to increase it, lest I be hardened through the deceitfulness of sin. Remove far from me the spirit of neglect, and grant that I may stand upon a continual guard for the prevention of this sin; make me to grow more and more in the feeling and bewailing of mine own corruptions, and in the desire and true apprehension of thy heavenly mercies for the sake of Jesus Christ, whose blood is the purger of the conscience, and the softner of the heart. *Amen.*

For Hope.

MOST gracious God, who art the hope of all the ends of the earth, and of them that remain in the broad sea; in whom our fathers trusted, and were delivered; in whom they placed their confidence, and were not confounded: O thou, who wast also *my* hope when I hanged yet upon my mother's breast, and to whose care I have been left ever since I was born; be thou still my hope and my portion in the land of the living. To this hope set before me I have fled for refuge; O let me lay hold upon, and always find it an anchor of the soul both sure and steadfast, and which entereth into that within the vail. In all temptations give me strength to resist; in all troubles patience to bear, and constancy to persevere in my faith and hope; that the hope of mer-

cy may keep me from the horror of despair, and faith in thy word from the sin of presumption. Confirm my mind more and more by thy goodness, by the endearment of thy titles, by thy types and figures, by thy word and by thy works; that so, having thus attained to a sure trust and perfect reliance on thee, I may not at last be disappointed of my Hope. Grant this, O God, for the sake of Jesus Christ. *Amen.*

For the Happiness of Heaven.

LORD of all power and might, who art the Author and Giver of every good thing, I thank thee for thine infinite mercy in having prepared for thy faithful servants a blessed and glorious state of immortality; and for having shadowed it out to them in thy gospel by such striking representations as the weakness and blindness of their present nature admit. Grant, O Lord, that these glorious descriptions of heaven may inflame my desires, and quicken mine endeavours to make myself a partaker of it. Grant that I may still be pressing forward towards the high mark of my calling, ever remembering that there is no way thither but through the road of this life; through the pleasant paths and gradual ascents of true piety and virtue. Give me then, I beseech thee, the spirit of industry to enter resolutely on these paths, which are marked with the footsteps of my blessed Saviour; with the footsteps of a multitude of good and pious men, of saints, of martyrs, and of confessors; of those who have been thy sincere and faithful servants, and the true glory of their country. Grant, O Lord, that

I may follow them in this life, and not be divided from them in the world which is to come; but may be admitted to join the company of angels and archangels, and the spirits of just men made perfect, and participate with them in the joys and happiness of heaven; through the merits and mediation of thy Son, Jesus Christ. *Amen.*

Against Sorrow without Hope.

ALMIGHTY God, our heavenly Father, without whom all purposes are frustrate, and all efforts vain, impart to me the assistance of thy Holy Spirit, that I may not sorrow as one without hope, but may return to the duties of my station with an humble confidence and a firm reliance on thy gracious protection. Grant that I may so govern my thoughts and actions, that neither business may withdraw my mind from thee, nor idleness lay me open to vain imaginations; that neither praise may fill me with pride, nor censure with discontent; but that, in all the changes and chances of this mortal life, I may fix my heart upon the reward which thou hast promised to them that serve thee; and that whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, wherein there is virtue, and wherein there is praise, I may think upon and do them; and finally obtain mercy and everlasting happiness in that world which is to come. Grant this, O Lord for the sake of Jesus Christ. *Amen.*

In Time of Temptation.

ALMIGHTY and everlasting God, the rock of ages, and the help of all that put their trust in thy name, I flee unto thee for succour against the face of mine enemy, who has now lifted up his hand against me, that I may not be vanquished in this time of trial and temptation. To this end, O Lord, make me to consider seriously the folly and the danger of sin; that all its pleasures are short and momentary, but its punishment endless and intolerable: that no satisfaction can compare with the joys of a good conscience, or any trouble with that of a wounded spirit. Convince me powerfully, O God, how terrible a thing it is to fall under thy displeasure; that what I am now tempted to is hateful in thy sight, in direct contradiction to thy will, and a breach of my baptismal engagement; and that how pleasant soever it may now appear, yet a time must come, when this and all other allurements of the world will appear vain and contemptible; a time, when all the workers of iniquity shall perish; when they shall call upon the mountains and rocks to fall on them, and to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb; and when a crown, of righteousness shall be given to them who have fought the good fight, and kept the faith. Let me be fully persuaded of the truth of these things that I may turn away mine ears from the deceitful tempter, and resolve to have, no fellowship with the unfruitful works of darkness. Let me resist the first motions of sin in my mind; avoid the company and conversation of those that

world seduce me to evil; and [illegible] myself to the support of reason and religion, and to the dictates of thy Holy Spirit. And let the mighty power of thy grace animate my courage, and strengthen my faith, that nothing may stop me in my Christian warfare; but that, fighting manfully under Christ's banner against the world the flesh, and the devil, I may at last triumph over every temptation, and reign with Christ in his heavenly kingdom. Grant this, O God, for the sake of Jesus Christ. *Amen.*

For Strength against Dangers.

MOST gracious God, the Father of all mercies, and the God of all consolation, I present unto thee mine unfeigned thanks, that thou hast vouchsafed to deliver me from the great perils and imminent dangers to which I have been exposed. And since thou knowest me to be placed in the midst of so many and great dangers, that by reason of the frailty of my nature I cannot always stand upright; grant me such strength and protection, as may support me in all dangers, and carry me through all temptations. Give me, O Lord, such a due sense of thy kind and gracious dealings, and such a constant remembrance of thy goodness as may dispose me to a grateful and cheerful obedience to thy laws; that through thy help, I may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

Against the Temptations of the World, the Flesh, and the Devil.

ALL merciful and gracious God, the fortress of the faithful, and a sure rock of defence for the distressed; who knowest that we are placed in the midst of so many and great dangers, that without thy help we cannot avoid our ruin; I beseech thee to keep my soul and body from all temptations, and suffer not my senses to range and wander in the foolish vanities and dangerous pleasures of this world. Take from me that which is deformed by the corruption of my nature, and continue that which thy grace hath wrought in me; that so, being arrayed in the whole armour of God, I may be enabled to withstand all the assaults of the enemy. Let me not be drawn away by sensuality, and the temptations of the world, the flesh, and the devil, but give me power to subdue them; that by the exercise of sobriety, moderation, and temperance, I may bring them to a good effect, and walk as becometh the redeemed of the Lord. Sequester me from the darkness and deceitfulness of this world, that I may not follow a multitude in the commission of sin; but being changed by the renewal of my mind, I may walk soberly, righteously, and godly, looking for the blessed appearance of my Lord and Saviour Jesus Christ. Let not knowledge puff me up, prosperity mislead, poverty dismay, or sickness incline me to impatience, induce me to distrust in thy providence, or force me to seek unlawful means to obtain thy blessings. Arm me, O Lord, with thy spirit, encourage me by thy presence, and let me feel

the effectual working of thy power, which is ever made perfect through weakness, for the sake of Jesus Christ, mine only Lord and Saviour. *Amen.*

For the continued Favour and Protection of God.

O Lord God, the Father of all mercies, the Fountain of comfort and blessing, of life and peace, of plenty and of pardon; who fillest the heaven with thy glory, and the earth with thy goodness; I give thee most earnest and most hearty thanks, for that thou hast refreshed me with thy comforts, and enlarged me with thy blessings; hast made my flesh and my bones to rejoice; hast given me the blessings of nature and of grace; the support of every minute, and the comforts of every day; that thou hast opened my bosom, and at this time called forth more particularly the grateful feelings of my heart. What am I, O Lord, and what is the life and the capacities of thy servant, that thou shouldest do these things unto me? that the great God of heaven and of earth should send down an angel of blessing to avert the impending evil, and to crown my prayers and my wishes with success? Praised be the Lord daily, even that Holy One who helpeth me, and who thus poureth his benefits upon me. He is my God, of whom cometh my salvation. God is the Lord by whom I have escaped death. He has brought me to great honour, and comforted me on every side. Thou, Lord, hast made me glad through thy great mercy. I will rejoice, therefore, in giving praise for thy loving-kindness towards me. I will give

thanks unto the Lord, and call upon his name. I will tell the people what great things he hath done, and praise him among the multitude. Blessed then be the Lord God, even the Lord God of Hosts, which only doeth wondrous and gracious things; and blessed be the name of his majesty for ever: and all the earth shall be filled with his majesty. *Amen, Amen.*

For Temporal Blessings.

O Almighty God, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and its righteousness, such things as are necessary for their bodily sustenance; send us, I beseech thee, such seasonable weather as may preserve to our use the kindly fruits of the earth, and that in due time we may abundantly enjoy them. I acknowledge, O Lord, that it is from thy gift that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; and though for our sins we have worthily deserved scarcity and dearth, and have justly exposed ourselves to be punished with great sickness and mortality, and to be delivered into the hands of our enemies; yet for the sake of thy blessed Son, and upon our own repentance, send us cheapness and plenty, healthful seasons, unity, peace and concord; deliver us from lightning and tempest, from plague, pestilence, and famine; from battle, murder, and from sudden death. Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that

are needy, and to our own comfort; through Jesus Christ our Lord. *Amen.*

For all God's Mercies.

LORD God Almighty, the Father of our Lord Jesus Christ, who didst vouchsafe to create me out of nothing in thine own image and likeness; to send thine only begotten Son to redeem me with his precious blood; to associate me by baptism to thy children of adoption; and to feed and nourish me with the most blessed Sacrament of the body and blood of thy Son; to thee I render my hearty and unfeigned thanks for having waited from mine infancy even until now, that through thy great patience I might come to the amendment of my life. I praise thee, I glorify thee, for having so often delivered me from tribulations, calamities, and miseries; and especially from having kept me under the continual shadow of thy wings. I praise and glorify thy name for having bestowed on me so many common blessings, wherein I have had an equal share with others; and so many particular ones, which others have wanted, and which I have in no way deserved. I beseech thee of thine unspeakable goodness so to perfect these thy gifts, as to expel from my heart whatever is displeasing to thee; to deliver me from all those troubles, which may retard mine obedience; to dispose all my thoughts, words, and actions according to thy will; to preserve me in all conditions both of adversity and prosperity; and to bring me at the last to the happy joys of thy sight, who liveth and reigneth with

thy Son and the Holy Ghost, one God, world without end. *Amen.*

For Trust in God.

O God, the Creator and Preserver of all mankind, I, thine unworthy servant, do give thee most humble and hearty thanks for all thy goodness and loving-kindness towards me, I bless thee for my creation, preservation, and redemption; for the knowledge of thy Son Jesus Christ; for the means of grace and for the hope of glory. In the days of childhood and of youth; in the midst of weakness, of blindness, and of danger, thou hast protected me: amidst the afflictions of mind, of body, and of estate, thou hast supported me: and amidst vanity, deceit, and wickedness, thou hast spared me. Grant then, O merciful Father, that I may have a lively sense of these thy mercies. Create in me a contrite heart, that I may worthily lament my sins, and acknowledge my wickedness; and obtain remission and forgiveness through the satisfaction of Jesus Christ. Enable me by thy grace to redeem the time which I have spent in sloth, in vanity, and in wickedness; to make use of every gift to the honour and glory of thy name; to lead a new life in thy faith, fear, and love; and finally to obtain everlasting life. Grant this, Almighty God, for the merits, and through the mediation of thy blessed Son; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

For Acceptance.

ALMIGHTY God, in whose hands are the wills and affections of sinful men, kindle, I beseech thee, in my mind holy emotions, and repress all evil and corrupt affections. Enable me to love thy commandments, and to desire thy promises; let me, by thy protection and influence, so pass through things temporal, as finally not to lose the things that are eternal; and among the hopes and fears, the pleasures and sorrows, the dangers and deliverances, and all the changes and chances of this mortal life, let my heart be surely fixed, by the help of thy Holy Spirit, on the everlasting fruition of thy presence, where only true joys are to be found. Grant, O Lord, these my humble petitions; forgive whatever I have done contrary to thy laws; and give me such a sense of my wickedness, as may produce true contrition and effectual repentance; that so, when I shall be called into another state, I may be received among the number of those sinners, to whom sorrow and reformation have obtained pardon, for the sake and through the merits of Jesus Christ. *Amen.*

Against Melancholy and Dejection of Spirit.

BLESSED Lord, who wast made man, and who in our nature tookest upon thyself our infirmities; who wast once exceeding sorrowful even unto death, and who in anguish of spirit criedst out to thy Father, My God, my God, why hast thou forsaken me! who wast made like unto thy brethren, and cannot therefore but be touched

with a sense and feeling of their infirmities; look down from heaven with an eye of pity upon me, who am grievously oppressed, and sore let and hindered in the course of my Christian duties, by unaccountable sadness and dejection of spirit, which I am not able either to prevent or to resist. Thou knowest, Lord, how exceedingly my soul is troubled and cast down; how much it is disquieted within me; and how uneasy my distemper makes me both to myself and to those around. Hear then my complaint, and take away this plague from me. Remove it, I beseech thee, whether it be fixed in the body or the soul of thine afflicted servant; speak but the word, and I shall then be made whole. But if this affliction be sent me as a punishment for my sins past, or to restrain me from sins to come; to teach me humility, or to exercise my patience and trust in thee; not my will, but thine be done. I am content to bear it; but, O God, support me under it with the assistance of thy Holy Spirit. Yet if I am fit for so great a mercy, O let this torment of soul depart from me; that being restored to an easy, cheerful, and active frame of mind, I may serve thee with more delight and vigour in all the duties of my heavenly calling, and enjoy all the other blessings and comforts of life, which thou art pleased to continue to me. O Lord, hear this prayer, which in anguish of spirit I make unto thee. O grant it for thine own merits, who wast a man of sorrows, and acquainted with grief; and who now livest and reignest, with the Father and the Holy Ghost, one God, world without end, to intercede for us sinners, and to help our numerous infirmities. *Amen.*

For a Person troubled in Mind or Spirit.

GRACIOUS God, my Maker and Preserver, who beholdest with compassion and mercy, the weakness and frailties of all thy sinful creatures, look down upon me, I beseech thee, and deliver me, if it be thy blessed will, from the distress of mind under which I at present labour. Strengthen my judgment, and inform mine understanding, that I may rightly discern my duty; and grant that I may act, on all occasions, and in every circumstance of life, in the manner most acceptable to thee. Pardon my secret sins and infirmities, and preserve me from all wilful neglects and offences. If thou seest it consistent with thy glory, and with the everlasting welfare of my soul, fill me with that fervency of affection towards thee, and with that measure of spiritual comfort and assurance, that may preserve my mind in a frame of cheerfulness and composure. But if trouble and bitterness of spirit be more expedient for me, continue to me this and all other afflictions as thou seest most conducive to my future happiness; and grant that I may bear them with patience and resignation. Let thy Holy Spirit direct and support me under every trial and visitation, and enable me so to walk in thy faith and fear, that I may at last be admitted into thy heavenly kingdom, where all trials and afflictions shall be for ever done away; through the merits and mediation of thy Son Jesus Christ, my blessed Lord and Saviour. *Amen.*

For the Assistance and Protection of God.

ETERNAL God, the Almighty guardian and friend of the righteous, I most humbly beseech thee to protect mine innocence, and sustain my virtue in the midst of the temptations of this life. Give me wisdom to choose the thing that is right, and steadfastly to adhere to it all the days of my life. Teach me to see and consider thee in all thy works; and from the dispensations of thy providence to learn what is good, and what thou requirest of me. Preserve in me a constant remembrance of thine all-seeing eye, of mine own good resolutions, and of the account which I must one day give unto thee, the Judge of all. Keep me from all false judgments concerning the ends of life, and the way to happiness. Secure me from the influence of vain customs and evil examples; and in the midst of the corruptions of the world, give me that firmness of spirit, and that independence of character, which will enable me to be singularly and eminently good; an ornament to my station, and a blessing to society; that so, by continually improving in all amiable and virtuous dispositions, and steadily persevering in a course of exemplary goodness, I may be prepared to meet my latter end, with a serene and peaceful mind, and to enter upon the future state with an humble confidence in thy mercy, through Jesus Christ, my Lord and Saviour. *Amen.*

For Charity and Brotherly Love.

MOST gracious God, who hast made of one blood, and redeemed by one ransom, all the na-

tions of the earth, fill my heart, I beseech thee, with brotherly love and charity to all mankind. May I, in every circumstance of life, do unto others as I should wish them to do unto me. May that love ever rule in my heart, which is the fulfilling of the law. As far as I have ability may I do good, and as far as I have opportunity may I live peaceably with all men. May I rejoice with them that do rejoice, and weep with them that weep. May I remember that no man liveth unto himself, but have ever present to my mind the words of the Lord Jesus, it is more blessed to give than to receive. As his disciple, may I put on bowels of mercy, kindness, compassion, humbleness of mind, meekness, long-suffering, forbearance, patience, and forgiveness. May I love even mine enemies; do good to them that hate me; pray for them that curse and despitefully use me; and forgive every offence committed against me, as I hope that thou wilt forgive those of a more aggravated nature, which I have committed against thee. May I keep the unity of the spirit in the bond of peace; by reverently submitting to the authorized ministrations of thy Church; and may the God of love and peace be ever with me, and fill me with all joy and peace in believing, through Jesus Christ our Lord. *Amen.*

For Personal Virtues.

LORD of all power and might, who art the Author and Giver of every good gift, pour down upon me the abundance of thy mercy, and enable me, by thy grace, to purify myself from all

filthiness of the flesh and of the spirit, and to perfect holiness in thy fear. May I keep my heart with all diligence, since out of it proceed the issues of life and of death. May I take heed to my ways, that I offend not with my tongue. May I order the whole of my conversation as becometh the gospel of thy Son, and walk worthy of the high vocation wherewith I am called. Suffer me not to be conformed to this world, but may I be transformed by the renewal of my mind. May I never think more highly of myself than I ought; but may I think soberly, righteously, and godly, and be clothed with all humility. Let not anger rest in my bosom, and let not the sun go down upon my wrath. May I learn of Christ to be meek and lowly in heart, and may the same mind be in me that shone so eminent in him. May I set mine affections on things above, and not on things on the earth; that so, when Christ, who is my life, shall appear, I also may appear with him in glory everlasting. May I run with patience the race that is set before me, well-knowing that I shall reap, if I faint not; and following the steps of my heavenly Master, may I work the work of him that sent me while it is day, assured that the night of death is fast approaching, in which no man can work. Finally O God, let thy rod and staff conduct me through this life, and support me through the valley of the shadow of death; and when all that are in their graves shall hear the voice of the Son of God, and shall come forth, then may I awake in his likeness, and hear that blessed sentence pronounced upon me, Come, thou blessed of the Father, inherit the kingdom prepared

for thee from the foundation of the world. These prayers I humbly present unto thee, in the name, and as the disciple of Jesus Christ. *Amen.*

For Charity and Beneficence.

ALMIGHTY God, the fountain of all goodness, whose bounty extends to all thy creatures, and whose mercy is infinite and everlasting; who hast taught us that all our doings without charity are nothing worth; grant, I beseech thee, that the contemplation of the displays of thy beneficence, and the remembrance of the innumerable blessings which thy charity hath bestowed upon me, may transform me into thine image, and incline me to become like thee, kind and beneficent, merciful and charitable. Dispose me to conform to the gracious purposes of thy providence, by promoting, as far as I am able, the temporal, and the spiritual, and eternal happiness of my fellow men. Let not any degree of affluence or distinction banish from my breast the gentle spirit of humanity, or lead me to forget that I am man, and that all, both rich and poor, are brethren, belonging to one great family, of which thou art the common Father. Incline me as far as I have opportunity, to relieve the necessitous, to comfort the afflicted, to instruct the ignorant, to encourage and assist the honest and industrious, and to do good to all. May I so faithfully discharge the duties of my domestic and social relations, that I may prove a blessing to my family, my neighbourhood, and my country. Animated by the divine spirit of Christian charity, may I make continual advan-

ces in my resemblance to thine image; till at length I may be prepared to dwell for ever with thee, the God of charity and of love. And grant, that at the last day, when I shall be called to render an account, a strict account of all my works, I may by thy mercy have no reason to fear that dreadful sentence which shall then be pronounced against the uncharitable, but be found amongst the number of those who shall be admitted into life eternal; through the merits and mediation of Jesus Christ, thy Son our Lord. *Amen.*

For Love to mine Enemies.

O Lord Jesus Christ, who hast expressly enjoined all thy followers to love their enemies, to bless those that curse them, to do good to them that hate them, and to pray for those who despitefully use and persecute them; help me, I beseech thee, with unfeigned sincerity, to pray for all such enemies, not rendering evil for evil or railing for railing, but contrariwise blessing, that I may prove myself to be the servant of him who maketh his sun to rise on the evil and the good, and who sendeth his rain both on the just and on the unjust. O Lord, if there be any who have imagined devices against me wrongfully; if they have dealt treacherously with me, done me violence, or in any way injured my person, I entreat that thou wilt not lay these sins to their charge, or enter into judgment with them on account of their offences; but rather open their eyes to see the error of their ways, and turn their hearts so effectually, by the resist-

less power of thy grace, that they may repent before thee, and henceforth be constrained to live in unity and godly love. Or, if they should continue in blindness and bitterness, suffer me not at any time to avenge myself, but, on the contrary, teach me not to give way unto wrath. Bestow upon me the amiable temper of forgiveness, and the Christian grace of charity, which I stand so much in need of, and bring down every rebellious thought and imagination to the tenour of thy gospel. May I, by the assistance of thy heavenly wisdom, learn that a love of mine enemies is consistent with the greatest magnanimity, and the truest fortitude. May I follow the bright example of my Lord and Master, when he prayed to thee for his murderers, in the very hour of the sharpness of death, Father, forgive them, for they know not what they do. Finally, may every thing that is good and heavenly, every thing that is kind and gentle, be planted in mine heart, and bring forth the most abundant fruits of good works, through Jesus Christ, my Lord and Saviour. *Amen.*

Against Revenge.

O Lord, who art the very God of peace, and whose spirit is the spirit of concord; grant, I beseech thee, that the love of peace may be strong in my heart, and prevail against every desire of revenge and contention. Let me ever regard what thou commandest more than what my corrupt nature desireth; what mine own offences are against thee, than what the trespasses of others are against myself. For who am I,

most gracious God, that I should be so harsh towards men, when I have found in thee towards mine own failings such an unspeakable readiness to forgive? or how can I approach thy gracious presence, with a hope of mercy to mine own soul, when I find such an implacable disposition in me towards my brother? Oh then, I beseech thee, abate that swelling spirit; repress those motions and inclinations, which tend to revenge; and stay me from encroaching upon thine office, to whom vengeance alone belongeth. Give me a calm, and a gentle spirit; let the same mind be in me which was in Christ Jesus, who, when he was reviled, reviled not again, but prayed for his persecutors, and laid down even his life for his revengeful enemies. Teach me to beware of rendering evil for evil; make me rather seek how to overcome evil with goodness; knowing that though the world may think it baseness or simplicity in me to be thus easy to forgive, and patient to endure, yet it shall be a pledge to my soul, that my sins are pardoned with thee, and that I am made like unto the image of Christ. And never let me forget how odious all my prayers and devotions must be in thy sight, while my heart is burning with revenge against my neighbour? that so, even in love to myself, and in desire of mine own good, I may put on the bowels of mercy, choosing rather to be a loser here amongst men, than to make my prayers loathsome unto thee, Hear then, O Lord, my petition, and hearken unto the request of my lips, for his sake, who gave himself to be the propitiation for my sins, even Jesus Christ, thy Son our Lord, who hath expressly

taught us to forgive those that trespass against us, if we ever hope for forgiveness of those trespasses, which we have committed against thee. *Amen.*

Against immoderate Anger.

ALMIGHTY God, of infinite mercy, and unbounded kindness, who art slow to anger, patient, and long-suffering; endue me, I beseech thee, with the heavenly virtues of patience and resignation. Teach me that unruly passions are the effect of pride and haughtiness, and the marks of a weak and sinful mind. Enable me by thy grace to put off all anger, malice, strife and envying, and to put on bowels of mercy, kindness, forbearance, and forgiveness. Dispose me to turn mine anger only against mine own unruly lusts and passions, that peace and sedateness of mind may be the blissful temper of my soul on earth; and that these, through the merits of Christ, may at last advance me to those eternal regions, where all is harmony and all is joy. *Amen.*

For Compassion to all Men.

O Thou Searcher of hearts, before whom all things are naked and open, when I retire solemnly to examine myself what manner of person I have been in my behaviour and temper towards my fellow-creatures, alas! how humbling are my reflections; how does my heart condemn me; and how much more, therefore, must thou, who knowest all things. Take away then, O

God, every root of bitterness from my heart; quench that unhallowed fire within, which inflames my tongue with bitterness; and make me kind, tender-hearted, pitiful and compassionate. Weaken and destroy that stubborn root of pride, which, upon every provocation, brings forth wrath and anger, bitterness and evil-speaking. Give me grace to speak the truth from my heart, to mortify that love of the world which would excite me to unlawful ends, that I may do justice, love mercy, and walk humbly with my God. In cheerful obedience to thy commands, and in imitation of the example of thy Son, may I rejoice in showing kindness, and in doing good to all. If rich, may it be my joy to make my wealth contribute to the temporal and eternal happiness of my fellow men: if wise in the things of God, to instruct the ignorant; and if I have neither silver nor gold to bestow, may I in fervent prayer recommend them to thy fatherly protection. Apply the example of the meek and lowly Jesus to my mind, with such power as may cover me with confusion whenever my looks, my speech, or my deportment are not governed by compassion. Create in me, through thy grace, the same disposition towards all men as was in Christ Jesus. From beholding the cross of Christ, and the Saviour of sinners praying even for his murderers, may I learn to forgive mine enemies, to bless them that curse, and to pray for them that despitefully use and persecute me. Finally, let me be clothed with all humility, and in lowliness of mind esteem every one better than myself. Thus may I stand complete in thy will, that all around may be-

hold the genuine fruits of true faith in thy dear Son, by my constant practice of whatsoever things are true, honest, just, pure, lovely, and of good report. Grant me, O God, all that I now request, for the sake of Jesus Christ, my guide, my pattern, and my Redeemer. *Amen.*

For meekness and Quietness of Spirit.

BLESSED Lord God, thou most compassionate lover of mankind, look down with pity upon me, a weak and sinful creature, who am encompassed about with many and with great infirmities. My nature is corrupt, my passions strong and violent, and my mind prone to peevishness and to anger. But, O Lord, I lament and bewail this wretched condition of my nature; and humbly beseech thee to give me a meek and quiet spirit, a patient and forgiving temper, and an humble and christian disposition, that my mind may be at all times calm and easy, my carriage kind and obliging, and the conduct and deportment of my life such as becometh the servant of the meek and lowly Jesus. Convince me truly of the folly of anger and of passion; how contrary it is to the spirit of thy holy religion; what an enemy it is to my present happiness; and how much it unfits me for the discharge of those duties which I owe to thee, my neighbour, and myself. Let the example of my Saviour inspire me with a charitable and forgiving temper; let me consider with what meekness and patience he endured the contradiction of sinners, and the insults and reproaches of wicked and unreasonable men; that like him I may be meek and lowly in heart, and

find that rest unto my soul, which he has promised to those that will be taught of him. Let the influence of thy Holy Spirit calm the passions, compose the storms and disorders of my soul; and extirpate from my breast all pride and vanity, all malice, hatred, and ill-will. Finally, O Lord, remove from me the spirit of this world, and fill me with that spirit of love and charity, which suffereth long, and is kind; which beareth all things, and is not easily provoked; that so, being full of that peace of God, which passeth all understanding, I may pass through this transitory scene with comfort and with joy, and hereafter be admitted to those peaceful regions of everlasting bliss, where thou, O blessed Jesus, who art the Prince of Peace, livest and reignest with the Father, and the Holy Ghost, ever one God, world without end. *Amen.*

For Sobriety and Temperance.

GRACIOUS God, who hast strictly commanded us ever to be sober and to watch; vouchsafe to direct my paths in the right way to all sobriety and temperance, both spiritual and corporal. Suffer me not to abuse thy good creatures, or to turn thy grace into wantonness. Let me not be overcome with surfeiting and drunkenness, but avoid all superfluity, by the constant practice of temperance and moderation. Grant me a settled mind, and an humble conceit of mine own self; bless me that I may be wise to all temperance; and grant that I may live soberly, righteously, and godly in this present world. Inure me by self-denial to bring my body into subjection, and

to punish all those excesses which I have been guilty of in the abuse of thy creatures. Grant me the true circumcision of the Spirit, that my heart and all my members being mortified from all worldly and carnal lusts, I may in all things obey thy blessed will, and daily proceed in all virtue and godliness of life. Enable me, by the influence of thy Holy Spirit, to practise such temperance in all mine enjoyments, as may fit me for those duties to which thou shalt call me, and by thy blessing procure me freedom of thought and quietude of mind, that I may faithfully serve thee in this life with all godliness and sobriety. Take not thy Holy Spirit from me; enable me to overcome all intemperance; and grant me such rectitude of thought, and such constancy of action, as may at last bring me to everlasting happiness. Grant this, O Lord, for the sake of Jesus Christ. *Amen.*

For Sincerity.

ALMIGHTY God, who fillest the whole earth with thy presence; before whom all hearts are open, all desires known, and from whom no secrets are hid; and who wilt one day bring every thing into judgment, whether it be good or evil; I acknowledge and bewail before thee that my heart is deceitful above all things. But do thou, O God, who not only requirest the outward act of duty, but the inward disposition of the mind, teach me, in all my religious actions, to regard thine authority; to obey thy laws, because thou hast enjoined them; and to make the sense of my duty the prevailing motive of my piety, and not

the praise of men, or regard to temporal advantage. Enable me to walk uprightly, and without guile in thy sight; to search and try mine inward thoughts; and whatever sin lies undiscovered in my soul, help me to find it out, and deliver me from its deceitful snares. Let my charity to the poor never serve to cover mine intemperance, or my sobriety exempt me from feeding the hungry and clothing the naked; but grant that I may obey from my heart all thy blessed will, and be a doer of thy word, and not a hearer only; that so my praise may be not of man, but of thee my God. Teach me, in all my dealings and intercourse with others, the exercise of true sincerity and singleness of heart, that I may always rejoice in the testimony of a good conscience, and enjoy that peace of God which passeth all understanding. Let my tongue be the true interpreter of my mind; mine expressions the lively image of my thoughts; and mine outward actions agreeable to mine intentions; that so, when the secrets of all hearts shall be disclosed at thy dreadful tribunal, I may not be confounded with the workers of iniquity, but may be received into the arms of thy mercy as a sincere disciple; through the merits and mediation of Jesus Christ. *Amen.*

For Humility.

ETERNAL Lord God, in whose sight the whole race of man is equal, and with whom there is no difference but that which is made by virtue; and who of thy tender mercy towards us hast sent thy Son, our Lord Jesus Christ to take

upon him our flesh, and to be born in the lowest state of poverty and indigence, that all mankind should follow the example of his great humility; mercifully grant that I may never be proud of any of the pomps and vanities of this world, or the splendour of riches, nor ever ashamed or dejected at a condition which my Saviour himself both accepted and honoured. Teach me, that all human pride is founded on meanness of spirit, supported by ignorance, and filled with unhappiness; but that this noble virtue is the highest wisdom, the beginning and end of all knowledge, the continual source of all happiness, the best security of all holy affections, and the foundation and support of every thing that is good. In every condition of life, may I always remember, that my greatest honour will consist in lowliness of mind; that this virtue will ennoble the most abject, and add true dignity to the highest condition; and may I always imitate the humility of my Lord and Master. that I may be made partaker of his glorious kingdom in heaven, where, after all his humiliation from the manger even to the cross, he now sitteth crowned with supreme glory at the right hand of God, to intercede for the humble, and to help their infirmities. Give me then this heavenly grace, I most humbly beseech thee, through our Lord Jesus Christ, who hath taught me the perfection of it both in his doctrine and by his example. *Amen.*

For Uprightness.

MOST gracious God, who hast thought proper to rank me amongst thy servants, and to set me

an appointed task, on which I am to bestow mine utmost attention; grant, I pray thee, that I may not murmur at it as an uneasy burden, but may I contentedly perform it, even like the glorious sun, who, having his tabernacle set in the heavens, rejoiceth like a giant to run his course. And seeing, O Lord, that thou hast not placed me in this station for mine own private good, but for the benefit of all, give me such an upright and honest heart, that I may determine with myself never to receive that gain which ariseth from the loss of others. Let me ever remember that golden rule of doing unto others what I would they should do unto me. Let me never forget that the wages of unrighteousness are sin, and that thou wilt draw even out of the belly of the oppressor the substance which he hath devoured; and let me rather choose a little with thy blessing, than great revenues with thy curse. And if it shall be thy good pleasure to increase my portion by honest industry, keep me, I beseech thee, from setting my heart upon it. Let not my riches be my strong hold; but grant that as my lot is enlarged, I may become more and more afraid of myself, lest the cares of this world, and the deceitfulness of riches, should choke in me the seeds of grace, and steal away my mind from the contemplation of better things. Make it ever my constant care to follow my calling with that uprightness, that I may not abridge myself of convenient opportunities for heavenly and spiritual purposes. Make me to consider thine all-beholding presence, that all things are naked in thy sight, and that thou wilt surely bring to judgment every secret thing; that so,

knowing thee to be a witness of all mine actions, I may take care to walk as in thy sight, and approve myself to thee by an even and an upright behaviour. Unlock the treasures of thy right mercies, and afford me this and all other convenient and needful graces, for the sake of Jesus Christ. *Amen.*

For Holiness.

LORD God Almighty, heavenly Father, who spakest in times past unto mankind by thy servants the prophets, but hast most fully manifested thy will and goodness to us in these latter days by thy well-beloved Son Jesus Christ; look down, I pray thee, with an eye of favour upon me thy servant, and sanctify my desire to fulfil all righteousness, that by true repentance and faith unfeigned being purified from all evil, I may be enabled to walk before thee in virtue and holiness of life. And for this end, assist and bless me in the study of thy holy word, that I may receive thine instructions with meekness and readiness, and may labour also to bring others to the knowledge of thy truth. Give me power and strength to withstand the various temptations of the world, the flesh, and the devil, in the midst of which I am placed for my trial and improvement, that I may gain the victory over them; and especially let the glorious prospect of life and immortality, opened unto me by thy gospel, make me count all the riches, the pleasures, and the greatness of this world as nothing, when they would shake mine integrity, or divert me from obedience to thy commands; that so by go-

ing on to add to my faith virtue; and to virtue knowledge, temperance, patience, godliness, brotherly kindness, and charity, I may continually improve in the divine image, and in a meekness and fitness for the future glories and felicities of thy heavenly and eternal kingdom, which of thy great goodness, thou hast been graciously pleased to promise to all thy faithful followers, by Christ our Lord. *Amen.*

For Obedience.

ETERNAL God, who art my hope and strength, and upon whose aid and assistance I depend; look down, I beseech thee, with compassion on a poor, feeble creature, whose work is great, and whose strength is but weakness. What is man that thou art mindful of him, or the son of man that thou so regardest him? And although it is a mighty work to cleanse this polluted nature, to root out evil affections, to plant it with heavenly dispositions, and to make it meet for the inheritance of the saints in light; yet blessed be thy name, since thou hast promised to go along with and to assist me; to strengthen me by thy grace, and to quicken me with thy spirit. To thee, O Lord, I look for a new heart, and a right spirit. Show me to myself under the most specious disguises, and help me to mortify sin in every member. Let me be a partaker of the divine nature of thy gospel; let the work of holiness be carried on in my soul till I am crucified both in body and in spirit. Let me not be contented with striving against sin; but enable me to grow in grace, till I am rescued

from its bondage; and then, when I am arrived at the state of everlasting triumph, I shall lay all my victories at thy feet; and with psalms in my hand, and hallelujahs on my lips, celebrate thy praise to all eternity. Keep me then, gracious God, steadfast in obedience to thy will, till thou shalt take me finally to enjoy thee, through Jesus Christ, my Saviour and Redeemer. *Amen.*

Against all Impurity.

GRACIOUS God, who art of purer eyes than to behold iniquity, and who in the sacrifice of thy beloved Son hast shown thy hatred of sin, and thy love of holiness, create me anew in Christ Jesus, and enable me to hunger and thirst after righteousness. And since all things are naked and open in thy sight; and since thou cannot be deceived by any specious pretences to piety, when the heart is not right towards thee, grant that my heart may ever be found in thy statutes. Let the knowledge of thy grace teach me to deny all ungodliness and fleshly lusts, and to perfect holiness in thy fear. Mortify and destroy in me every rebellious motion, every vicious inclination, that exalts itself against the holy precepts of thy gospel, that gives Satan advantage over me, and that hinders my blessed Saviour from reigning in my heart. Let not sin any longer have dominion over me, that I should obey it in its lusts; but help me, Lord, to keep under my body, and to bring it into subjection. Let thy heavenly Spirit guide and govern me. Gird me with might for this spiritual conflict, and enable me to go on conquering and to conquer. Make

me ever jealous of my heart, and watchful over my ways. May I put on the Lord Jesus, not in the name and profession only, but in deed and in truth. May I be clothed with his purity, self-denial, meekness, patience, kindness; his submission to his heavenly Father, and his love to man. Thus may I show forth thy praise, who hath called me out of darkness into thy marvellous light, and translated me out of the kingdom of Satan into the kingdom of thy Son. Thus may I be training up for that state where holiness shall be perfected; where I shall behold thy face in righteousness, and be satisfied when I awake in thy likeness; and at last appear among the redeemed of the Lord, who have washed their robes, and made them white in the blood of the Lamb, who died to put away sin, to bring in righteousness, and to purify us unto himself as a peculiar people, zealous of good works. Grant this, O God, for the sake of Jesus Christ. *Amen.*

For Modesty and Chastity.

MOST great and glorious God, thou who art a being of infinite holiness and unspotted purity, and who hast declared thy hatred and abhorrence of all immodesty and uncleanness, be pleased to purge and cleanse my soul from all filthiness of the mind and the body, and grant that I may be a holy temple, fit for the abode of thy most gracious Spirit. To this end, do thou enable me to mortify and subdue all fleshly lusts which war against the soul, wound the con-

science, grieve the Spirit, and render the mind unfit for the performance of holy duties. Create in me a clean heart, and renew a right spirit within me. Put thy fear into my breast, and cause in my soul a steadfast resolution against, and a detestation of all uncleanness. Let me ever remember that thou art every where present, and that all things, however secret they may be kept from men, are naked and open to thine eyes, with whom we have to do. And that I may effectually obtain the graces of modesty and chastity, make me, O God, careful and diligent in the use of those means that are necessary to their attainment. Let me be diligent and industrious in the station wherein thy providence has placed me, considering that idleness is the occasion of all impurity. Teach me to keep a strict guard over my senses, to refrain from all evil and corrupt communications; and grant that my speech be such as may become the gospel of Christ, and may minister to the edification of those with whom I converse. Teach me to be sober in mine attire, moderate in my diet, temperate in the use of all things, prudent in the choice of my company, and disposed to practise the duties of mortification and self-denial. Make me mindful of the dignity and holiness of my profession, and to remember that if any one defile the temple of God, him will God destroy. Give me a firm faith in thy power for the subduing of all impurity. Let no discouragements keep me from presenting frequent and fervent petitions to thee for this excellent and necessary gift, in the name of our great Mediator Jesus Christ, to whom with thee and the Holy Ghost,

be all honour and glory, thanksgiving and praise, now and for ever. *Amen.*

For Mortification and Self-Retirement.

O ALMIGHTY God, who hast sent me into this world as a state of trial and probation, that I might be a candidate for eternity; teach me frequently to retire from the occasions and temptations to sin, to mortify mine affections for this world, the dangerous enemy to my salvation, that my flesh may be subdued to the spirit, and my mind left free to approach thee with ardour, and with fervency of affection. Inure me, by self-denial, to bring my body into subjection, and to punish all those excesses which I have been guilty of in the abuse of thy creatures. Let my retirement from the world make me perceive its vanity and emptiness, and teach me to relish the pleasure of spiritual enjoyments. Let me spend those solitary hours in the improvement of christian knowledge, and do thou open mine eyes that I may see the wondrous things of thy law. Make me heartily to bewail my sins, and do thou work in me that godly sorrow not to be repented of. Grant that I may sincerely examine the state of mine own mind; and do thou search and try my ways, and lead me into the path of everlasting life. And perceiving how bitter a thing it is to depart from the living God, grant that I may no longer continue estranged from the Fountain of all joy and happiness; but that, by confessing and forsaking my sins, I may be entirely converted unto thee, and that they may be blotted out when the times of refreshing shall

come from the presence of the Lord; through Jesus Christ, my Saviour and Redeemer. *Amen.*

For Diligence.

ALMIGHTY God, who hast commanded man to labour, and to provide for his subsistence by his own diligence and industry; grant that I may fulfil thy command: and by the exercise of care, of diligence, and of perseverance, may be enabled to provide for myself, and for those committed to my charge. Enable me, by the improvement of those talents with which thou hast intrusted me, and by patient continuance in well-doing, to make my calling and election sure; that so, labouring in thy work here, I may rest from my labours hereafter, in that state which thou hast been pleased to promise to all thy faithful servants; and be welcomed to the glories of thy heavenly kingdom, with these gracious expressions of acceptance, well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter therefore into thejoy of thy Lord. Grant this, O God, for the sake of Jesus Christ. *Amen.*

For Contentment.

ETERNAL God, the first and the greatest of all beings, our creator, our benefactor, and our friend, to whom we are indebted for all the blessings of the present life, and for the hope of that which is to come; I bow down before thee under a deep sense of my continual dependence upon

thy providence, and of mine unspeakable obligations to thy goodness. Encouraged by the past experience of thy mercy, may I repose the confidence of my soul upon thy protection; and in whatever station thou shalt be pleased to place me, therewith to be content, from a full persuasion that it is allotted unto me by perfect goodness, and unerring wisdom. If thou shalt see fit to fix me in circumstances of plenty and of prosperity, give me a grateful sense of thy distinguishing goodness; teach me that moderation in my desires which will give me the true enjoyment of life, and that temperate use of thy mercies, which will procure me the continual feast of a good conscience, and the enjoyment of the supporting persuasion, that thou art mine approving judge, and mine almighty friend and protector. And if it shall be thy pleasure to appoint my lot amid scenes of adversity and affliction, teach me still to adore thy wisdom, to acknowledge that the ways of thy dispensation are right; and with humble resignation to exclaim at all times, thy will be done. Let not any of the disappointments or adverse occurrences of life render me dejected and desponding, morose and fretful, or make me at any time so discomposed and depressed by the calamities which befall me, as to be insensible of the blessings which I still possess, inattentive to the duties of my station, or incapable of enjoying the supports of religion. Throughout every changing scene of life, may I rejoice in thy government, and pay thee that tribute of grateful homage which is due to the greatest and best of Beings, uniting with all creatures in heaven and on earth to ascribe blessing and honour, praise

and thanksgiving unto thee and the Lamb, for ever and for ever. *Amen.*

For Justice.

LORD of all power and might, who art the Author and Giver of every good thing, and who hast commanded us to do justice to all mankind; grant me the assistance of thy Holy Spirit to cleanse my heart and hands from all injustice and deceit; and to make me, in every transaction of life, so to do unto others as I would they should do unto me. Inspire me with the firm resolution of no longer heaping up riches unjustly, but of preferring that which is honestly obtained to great revenues without right: that so, by keeping innocency, and taking heed to the thing that is lawful and just, I may enjoy a conscience void of offence in this world, and peace and happiness in that which is to come. Grant this, O God, for the sake of Jesus Christ. *Amen.*

For Unity.

ALMIGHTY God, who hast built thy church upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone; grant, I beseech thee, that all christians may be so joined together by their doctrine, in unity of spirit, that they may be made an holy temple, acceptable unto thee; may be united in the bonds of christian charity, and fulfil thy blessed Son's commandment of loving one another, even as thou hast loved us. Take from us all hatred and prejudice, and whatsoever else may hinder

us from godly union and concord; that as there is but one body, one spirit, and one hope of our calling; one Lord, one faith, one baptism, one God and Father of us all, we may henceforth be all united in one holy bond of truth and peace, of faith and charity, in the mystical body of thy Son, through the merits and mediation of thy Son Jesus Christ, our Mediator and Advocate, who is our only Saviour, and the very Prince of Peace. *Amen.*

For Good-will to all Mankind.

O God, thou great and universal parent, who hast made of one blood, and redeemed by one ransom, all the nations of the earth; impart to me some portion of that infinite love which thou bearest to them all: and however different other nations may be from us, or however distant, let me, from the blessed doctrine and example of Christ, learn to love them all, and esteem them as brethren. And grant, I beseech thee, through thy grace, that this most divine love may never be erased from my mind; that I may never forget that solemn and awful scene at the last, the dreadful day, the day of universal judgment: when all the dead, both small and great, of every kindred, and people, and tongue, from the east and from the west, and from all the face of the earth, shall stand assembled before the throne of thy glory; when all difference of nation and of language shall be done away, and no distinction then remain, but that which vice and sin, virtue and holiness, faith and piety shall make, for

ever and for ever. Grant this, O God, for the sake of Jesus Christ. *Amen.*

For Constancy.

GRACIOUS God, who by the light of thy glorious gospel hast showed us the way of life and salvation; be graciously pleased to give me courage to walk in thy paths, and to own thy precious truths in the midst of an adulterous and sinful generation, that so being rooted and grounded in love, I may never prove false and unfaithful, or grow weary in zeal, in constancy, and in well-doing. Deliver me, O Lord, from all coldness and indifference in thy worship; and give me a lively and active spirit in my devotions, that mine earthly desires may ascend to heaven, in fervours answerable to my wants. Touch my heart with a deep contrition, and humble my soul with that godly fear which becometh thine awful majesty. And do thou, O blessed Spirit, from whom every good gift cometh, and who didst in an instant make of simple fishermen zealous apostles, and of a persecuting heathen a chosen vessel to preach the doctrine of salvation to the Gentiles; strike my flinty heart, that the waters of godly sorrow may flow forth and abound. Thus, by praying constantly and fervently to thee here, I may hereafter be translated to the spirits of just men made perfect, and join with the blessed Angels, who sing eternal hallelujahs to the Lamb, for ever and for ever. Grant this, O God, for the sake, and through the mediation of Jesus Christ. *Amen.*

Against Covetousness.

ALMIGHTY God, who art the Author and Giver of all that I enjoy, moderate, I beseech thee, mine affections to the things of this world, that I may not pursue them with an eager and insatiable desire. Let no greediness of gain tempt me to the least injustice either by fraud or oppression; but may I commit myself to thy providence in the use of honest and lawful endeavours, and not torment myself with corroding cares and with anxious solicitude. Suffer not the concerns of this life to make me negligent in those of much greater importance. Make me ever to remember, that whilst I am supporting a dying body I possess an immortal soul, which infinitely deserves my chiefest care. And as for those good things which thou hast been pleased to bestow upon me, teach me so to enjoy them with temperance, thankfulness, and charity, as readily to part with them all rather than to forsake thy truth, or to make shipwreck of a good conscience; and that being delivered from the covetous tempter of the traitor Judas, I may escape those sins which such vile affections lead to and deserve, and that punishment which he felt and merited; and this I beg for the sake of Jesus Christ. *Amen.*

Against Worldly-Mindedness.

ALMIGHTY God, who hast endowed me with a soul capable of immortality, be merciful unto me for mine immoderate love of earthly things, bridle this unruly and misguided passion, and

suppress those tormenting and corroding cares by which mine affections are so closely united to the things of this life. Open mine eyes, that I may clearly see the true nature of that which I so much desire; what an hindrance it is to the good of my soul; and what an impediment in the way that leadeth unto everlasting life. Make me to feel the pleasure of, and to set mine affections on, those things which are above; enlighten mine understanding, that I may know what is the hope of my calling, the riches of thy glory, and the heavenly crown which is reserved for thy faithful servants. Incline my heart to a steadfast faith in thy promises, and to a firm persuasion of the certainty which thy word hath testified, that if I delight myself in thee thou wilt give me my heart's desire; and then shall I be more studious to grow in grace than to increase in riches, and more earnest for spiritual blessings than for the things of this world. Deny me not then, O God, this request, nor send me away empty from thy throne of grace. I ask not for mine own deserts; I renounce myself: I fly to thy promises, and look for nothing but for the sake of thy word, and through the merits of Jesus Christ, in whom my soul is well pleased, and to whom, with thine eternal Spirit, I yield all honour and glory, world without end. *Amen.*

Against Swearing, Lying, and Slander.

O Almighty Lord, thou God of truth, grant me, I beseech thee, the assistance of thy Holy Spirit, that I may never habituate myself to the use of thy sacred name, but on the most solemn and

momentous occasions, and then always with the greatest reverence, and the most profound respect; and, above all, that I may never prostitute it to confirm and to strengthen falsehood. May I ever detest and abhor the abominable sin of raising false reports of my neighbour, or of giving credit to those that do; but may I always suspend my judgment until I am fully acquainted with the matter, that I may not render evil for evil, or railing for railing, but give place unto wrath. Support and defend me, O Lord, under every slander, that so, by patient continuance in well-doing, I may seek for glory, for honour, and for immortality. In all my conflicts with the world, the flesh, and the devil, may I be enabled to come off more than conqueror; that so, having fought a good fight, finished my course, and kept the faith, I may obtain a crown of righteousness, even that crown which fadeth not away, but which remaineth eternal in the heavens. Grant this, I beseech thee, for the merits, and through the mediation of thy Son Jesus Christ. *Amen.*

Against Hypocrisy.

LORD God Almighty, who hast expressly declared by the mouth of thy servant David, the blessedness of that man in whose spirit there is no guile; and who hast told us by the words of our Saviour, that the portion of the hypocrite shall be weeping and gnashing of teeth; let it be thy pleasure to create in me a new and an upright spirit; to root out all hypocrisy from my heart; and to make me become a true Israelite both in

word and in deed. Thou that art the God of truth, and who takest no delight in lying and hypocrisy, stir up in me an unfeigned detestation of all falsehood, and an earnest love of inward sincerity. Let me never forget how impossible it is to blind thine eyes with outward appearances, or to delude thee with fair pretences; for thou seest not as man seeth, but, as a God thou discernest the heart. Suffer me not to content myself with a profession of godliness, and a neglect of the power thereof; or to appear like a whited sepulchre, which seemeth beautiful without, but within is full of all manner of uncleanness. And, in all the exercises of piety, make me not only to draw near unto thee with my lips, but, above all, with the strength and power of my mind, desiring more to approve the singleness and sincerity of my heart unto thee, who seest in secret, than to purchase an opinion with men. This inward truth vouchsafe unto me, Almighty Father, not for mine own sake, but for his who is the truth, and who came into the world to bear witness unto the truth, even Jesus Christ, thy Son and my most gracious Saviour. *Amen.*

For Resignation.

BLESSED Lord, by whose gracious providence and permission all calamities in this life befall us; grant me the assistance of thy Holy Spirit, that I may ever submit with a quiet and an humble mind to the dispensation of thine afflicting hand. And since troubles are sent to punish me for my sins, and to improve me in virtue; since my blessed Saviour and his saints, who are

gone before, arrived through these trials at the heavenly Jerusalem; let me not, therefore, murmur or complain, but cheerfully acquiesce in thy dispensations, and exclaim, with all humility and devotion, thy will be done. May I ever be ready to resign all worldly interest, and joyfully to take up the cross, and bear it with contentment; that carefully avoiding all the ways of error and wickedness, for preventing or rescuing myself from sufferings, I may either be delivered by thy mighty arm, or rewarded in thy heavenly kingdom. Let me freely resign myself to thy providence, and with firm resolution devote all my powers to thy service, that by so doing I may be reconciled to thee, mine offended God. Take me, then, I beseech thee, into thy most gracious protection here, till by thy heavenly guidance I be translated from this valley of tears to the joys of thy glorious kingdom, there to enjoy with the spirits of just men made perfect the rewards of patience, of obedience, and of resignation. Grant this, O God, for the sake of Jesus Christ. *Amen.*

For Submission to the Divine Will.

GRACIOUS God, whose never-failing providence ordereth all things both in heaven and on earth, and who art the author of every good and perfect gift; I most humbly submit myself to the disposal of that wisdom which cannot err, and to the care of that goodness which is unchangeable and everlasting. Lead me, O God, whither thou shalt think fit; place me in whatever circumstances thou shall deem most proper; and I will perform thy whole will with pleasure and

fidelity, and bear that which thou allottest me with patience and submission. Defend me, gracious Father, from every real evil; and confer upon me every needful good. May every event in this life conspire to the improvement and establishment of my virtue; and may I be so conducted by thine unerring hand through all the changes and chances of this mortal life, as finally to be admitted to the everlasting habitations of the righteous, and to the spirits of just men made perfect, that glorious reward which thou hast promised to all thy faithful servants, through the merits and mediation of Jesus Christ. *Amen.*

For Steadfastness.

O Eternal and unchangeable God, who art the same yesterday, to-day, and for ever, be graciously pleased to impart some portion of steadfastness to me, thy sinful creature, who am vain, light, and inconstant. Behold with pity and compassion the imminent danger to which the frailty of my nature is perpetually exposed from the assaults of the world, the flesh, and the devil. Keep me, gracious Lord, from the snares of all those who would betray me into sin. Let no terrors or flatteries either of the world, or of mine own flesh ever draw me from obedience to thee; but grant that I may never be ashamed to confess the faith of Christ crucified, manfully to fight under his banner against sin, the world, and the devil; and may I ever remain steadfast and immoveable, always abounding in the work of the Lord. Then shall I feed on the pleasant fruits

of piety, and the heavenly feast of a good conscience; and at the last arrive at the kingdom of heaven, that blessed kingdom, where I shall no more be exposed to the assaults of temptation, but where all shall be joy, and love, and peace, and perfection, for ever and for ever. May the Lord God of heaven then give me grace to resolve wisely, and to keep his commandments always, even to the end of my days, for the sake, and through the merits of Jesus Christ. *Amen.*

For an Increase of Faith, Hope, and Charity.

O Almighty and everlasting God, from whom cometh every good and perfect gift, endue me, I beseech thee, with all spiritual blessings in Christ Jesus. Increase my weak and feeble faith, direct it to its true and proper object, the merits of my Saviour; and let it not be dead and barren, but effectual and working by love. Make me strong therein, and constant, ever ready to give credit to thy word without doubting; and protect me from the divers and manifold errors, sects, and heresies of this world, that fight against it. Let me not be disappointed of that HOPE which I have in thee, but confirm thy promises, and so work in my heart, that I may have courage in conflicts, patience in trouble, and comfort in all things. When Satan shall accuse me, my conscience bear witness against me, the whole world forsake me, and all things set themselves in array against me, then strengthen me, I beseech thee, in that heavenly HOPE, which thou hast set before me. Send thy Holy Ghost, and graft into my heart that

most excellent gift of CHARITY, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Give me a truly compassionate mind to help and succour others according to mine ability, to forbear with and to forgive them, though they be my most inveterate enemies, and to succour all men in my power, especially those that are of the household of FAITH. Purify me from all envy and malice; and so moderate mine affections, that the sun may never go down upon my wrath, but that I may be satisfied in knowing that vengeance only belongeth unto thee. Comfort me, O Lord, in all grievous accidents; and, at the hour of death, enable me by thy grace to fix all my confidence on thee; that, whereas I now see by FAITH only, as it were through a glass darkly, I may then behold thee face to face, perceive that my HOPE is turned into fruition, and experience *the greatest of these*, even that CHARITY which thou hast been graciously pleased to promise to all those who, in this world, have faithfully served thee. These mercies then, O God, *I ask in* FAITH, *nothing wavering*, through the merits of the HOPE set before me, which HOPE I have as *an anchor of the soul*, both sure and steadfast, even Jesus, made an high priest for ever, after the order of Melchisedec. *Amen.*

On the Commencement of any Undertaking.

ETERNAL God, who hast ordained labour to be the lot of man, and who seest the necessities of all thy creatures, bless, I beseech thee, mine

endeavours and undertakings with thy most gracious favour; further them with thy continual help; and grant that the assistance of thy Holy Spirit may not be withholden from me. Let me not lavish away, O Lord, the life which thou hast given me, on useless trifles, or waste it in vain searches after those things which thou hast hidden from me. Enable me by the assistance of thy Holy Spirit so to shun sloth and negligence, that every day may discharge part of the task which thou hast allotted me; and so further with thy help that labour, which without thy help must be ineffectual, that I may obtain in all mine undertakings, such success as will best promote thy glory, and the salvation of mine own soul. Impart to me good resolutions, and give me strength and perseverance to perform them. Give me grace, O Lord, to design only what is lawful and right, and afford me calmness of mind and steadiness of purpose. Let me no longer abuse that precious treasure, which thou hast allotted me as a proper season to work out mine own salvation, and to secure that happiness, which is great in itself, and infinite in its duration. Let me bid adieu to all those vain amusements, those trifling employments, and idle occupations, which have hitherto robbed me of so many valuable hours, and endangered the loss of mine immortal soul. Let me no longer waste my time in ease and pleasure; in unprofitable studies, and more unprofitable conversation; but grant that by diligence and honesty in mine endeavours, by constancy and fervour in my pursuits, by moderation and temperance in mine enjoyments, by justice and cha-

rity in all my words and actions, and by keeping a conscience void of offence towards God and man, I may be enabled to give a good account at the day of judgment, and be accepted in thy sight, through the merits and mediation of Jesus Christ, mine Advocate and Redeemer. *Amen.*

For Preservation on a Voyage or a Journey.

GRACIOUS God, the preserver of all thy creatures, the confidence of the ends of the earth, and of those who are afar off; who rulest the raging of the sea, who stillest the waves thereof when they arise; and who commandest the winds and they obey; receive, I beseech thee, under thine almighty and most gracious protection thine unworthy servant, who is at this time about to encounter the perils of the sea, the efforts of the enemy, and the danger of disease in distant climates. May thy providence defend me at all times and in all places; preserve me from the peculiar dangers to which I may be exposed; from the attempts of wicked and unreasonable men; and, above all, from moral evil. Prosper me in all my lawful and honourable designs, and restore me to my native country in innocence and safety, that I may enjoy the fruits of mine industry and labour, the blessings of my native land, and the endearments of domestic society, with a thankful remembrance of thy mercies, and that I may have fresh occasions to celebrate with a grateful heart the praises of thy goodness, and by a suitable life and conversation to express the sense of my great and numerous obligations to thee, who art

the only giver of all good. Grant this, I beseech thee, for the merits of Jesus Christ. *Amen.*

In Sickness.

ALMIGHTY God, the Sovereign of the world, the Arbiter of all events, and the Disposer of the affairs of men, who doest whatsoever thou pleasest both in heaven and on earth; I acknowledge myself, among the rest of thy creatures, to be most deeply indebted to thee, for having prolonged my life to this time in health, in peace, and in plenty, together with the enjoyment of spiritual blessings in Christ Jesus. I receive, therefore, with thankfulness and humility whatever comes from thy hand, and believe those things to be good for me which thine infinite wisdom and kindness orders and allots. I accept with humble and dutiful submission this thy fatherly correction. If thou deemest it good to exercise me with a longer sickness, and to let the present indisposition of my body proceed to a greater height, not my will, O God, but thine be done. I only beg of thee the comfortable assistance of thy Holy Spirit to support my soul by faith, hope, and patience under all the pains which I may endure. Lay no more upon me than I shall be able to bear; free me from all murmuring and repining thoughts; and make the sickness and anguish of my body a blessed instrument to purge my spirit from all pride and vanity, from worldly-mindedness, and an inordinate love of any of the pleasures of this life. I am truly sensible, O God, that I have not employed my time to the utmost advantage of my

soul, and to thy honour and glory; but if it should be thy good pleasure to prolong my days on earth, I will serve thee with greater fidelity, zeal, strictness, and diligence. Preserve me then in a lively sense of thy good will towards me, and dispose of me as thou thinkest good. In the multitude of my thoughts thy comforts shall delight my soul. I will rejoice even in the midst of tribulations, and glory in thy holy name. Though I walk through the shadow of death, I will fear no evil; for thou art with me; thy power and tender care, they shall comfort me. Accept then, O Lord, of these my desires and resolutions; hear me, O God, and have mercy upon me: Lord, be thou my helper, for the sake of Jesus Christ, my ever blessed Redeemer. *Amen.*

With one who is very ill.

WE bow down before thee, O Lord of heaven and earth, acknowledging that we are but dust and unworthy to speak to thee, either for ourselves or others.

When we consider thine infinite wisdom, power, and goodness, our own folly, weakness, and unworthiness, and our vast distance from thee, we desire with great humility to confess, that we are as nothing and vanity. But thy condescending goodness encourages our approaches to the throne of mercy with hope and confidence, to solicit thy favour both for ourselves and our fellow-creatures.

We would, therefore, in a particular manner, at the same time, implore thy tender compassion upon this our sick *brother*, who desires our prayers. Gracious God, look down upon *him* with

pity, and support *him* under thine afflicting hand. Work in *him* true repentance for all the sins *he* has committed against thee in thought, word, and deed. Give *him* a lively and steadfast faith in Christ Jesus; fill *him* with a lively hope of that immortal life, which Christ has purchased and promised to all true believers; fill *him* with a powerful sense of thy fatherly love and tender care over *him* in the most afflicted condition. Bestow on *him* thy heavenly supports and comforts, and give *him* patience and submission to thy holy will during this visitation of sickness.

We know, great God, that with thee there is nothing impossible. If thou wilt, thou canst raise *him* up, and grant *him* a longer continuance in this world. May it be thy gracious pleasure to restore *him* to us! May it please thee to save and deliver *him* for thy goodness' sake, O Lord. Direct and bless the means which may be used for *his* recovery, and make them effectual. Command the disease to relinquish *him* by thine Almighty word, that *he* may again be restored to health and usefulness. And in the mean time help *him* meekly to resign *himself* to thy disposal, and quietly to wait for ease and comfort here, or for everlasting rest and happiness in a future state, through Jesus Christ, who is the resurrection and the life. *Amen.*

A Litany and Commendatory Prayer for a Sick Person.

(Chiefly from Bishop Andrews.)

O God, the Father of Heaven,
Have mercy upon *him;*
Keep and defend *him.*

O God the Son, Redeemer of the world,
Have mercy upon *him*;
Save and deliver *him*.

O God the Holy Ghost, proceeding from the Father and the Son,
Have mercy upon *him*;
Strengthen and comfort *him*.

O holy, blessed, and glorious Trinity,
Have mercy upon *him*.

Remember not, Lord, *his* offences; call not to mind the offences of *his* forefathers; but spare *him*, good Lord, spare thy servant whom thou hast redeemed with thy precious blood, and be not angry with *him* for ever.

Spare *him* good Lord.

From thy wrath and heavy indignation; from the fear of death; from the guilt and burden of *his* sins; and from the dreadful sentence of the last judgment,

Good Lord deliver him.

From the sting and terrors of conscience; from the danger of impatience, distrust, or despair; and from the extremity of sickness, anguish, or agony, that may any way withdraw *his* mind from thee,

Good Lord deliver him.

From the bitter pangs of eternal death; from the gates of hell: from the powers of darkness; and from the illusions and assaults of our spiritual enemy,

Good Lord deliver him.

From all danger and distress; from all terrors and torments; from all pains and punishments both of the body and the soul,

Good Lord deliver him.

By thy manifold and great mercies; by the manifold and great mercies of Jesus Christ thy Son; by his fearful and unknown sufferings; by his agony and bloody sweat; by his strong crying and tears; by his bitter cross and passion; by his mighty resurrection, and glorious ascension; by his effectual and most acceptable intercession and mediation; and by the graces and comforts of the Holy Ghost,

Good Lord deliver him.

In *his* time of extremity; in *his* last and greatest need; in the hour of death, and in the day of judgment,

Good Lord deliver him.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to be *his* defender and keeper; to remember *him* with the favour thou bearest unto thy people, and to visit *him* with thy salvation;

We beseech thee to hear us, good Lord.

That it may please thee to save and deliver *his* soul from the power of the enemy, and whensoever *his* soul shall depart from the body, to receive it to thy mercy;

We beseech thee to hear us, good Lord.

That it may please thee to be merciful, and to forgive all *his* sins and misdeeds, which at any time of *his* life *he* hath committed against thee;

We beseech thee to hear us, good Lord.

That it may please thee to make *him* partaker of all thy mercies and promises in Christ Jesus;

We beseech thee to hear us, good Lord.

That it may please thee to vouchsafe *his* soul the estate of joy, bliss, and happiness, with all thy blessed saints, in thy heavenly kingdom;

We beseech thee to hear us, good Lord.

That it may please thee to grant *his* body rest and peace, and a part in the blessed resurrection of life and glory;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world;

Grant him *thy peace.*

O Lamb of God, that takest away the sins of the world;

Have mercy upon him.

Into thy merciful hands, O Lord, we commend the soul of this thy servant. Acknowledge, we humbly beseech thee, this work of thine own hands, this sheep of thine own fold, this lamb of thine own flock, this sinner of thine own redeeming. Receive *him* finally, through thy unspeakable mercy, into the sacred rest of everlasting peace, and into the glorious estate of thy chosen saints in Heaven. *Amen.*

God the Father, who hath created thee; God the Son, who hath redeemed thee; God the Holy Ghost, who hath infused his Grace into thee; be now, and evermore thy defence; assist thee in thy last trial, and bring thee into the way of everlasting life. *Amen.*

Christ, that redeemed thee with his agony and bloody death, have mercy upon thee, and strengthen and support thee. *Amen.*

Christ Jesus, that rose the third day from the dead, raise up thy body again in the resurrection of the just. *Amen.*

Christ, that ascended into Heaven, and now sitteth at the right hand of God, bring thee to the place of eternal happiness and joy. *Amen.*

God the Father, preserve and keep thee; God

the Son, assist and strengthen thee; God the Holy Spirit, defend and aid thee; God the Holy Trinity, be ever with thee; that thy death may be precious in the sight of the Lord, with whom thou shalt live for evermore. *Amen.*

A Prayer for a Sick Person at the point of departure.

(From Bishop Taylor.)

O Holy and most gracious Jesus, we humbly recommend the soul of thy servant into thy hands, thy most merciful hands: Let thy blessed Angels stand in ministry about thy servant, and defend *him* from the violence and malice of all *his* spiritual enemies, and drive far from hence all the spirits of darkness. *Amen.*

II.

Lord, receive the soul of this thy servant: enter not into judgment with *him*; spare *him* whom thou hast redeemed with thy most precious blood, and deliver *him* for whose sake thou didst suffer death, from all evil and mischief, from the crafts and assaults of the devil; from the fear of death, and from everlasting death. *Amen.*

III.

Lord, impute not unto *him* the follies of *his* youth, nor any of the errors and miscarriages of *his* life; but strengthen *him* in *his* agony, and carry *him* safely through this last distress. Let not *his* faith waver, nor *his* hope fail, nor *his* charity be disordered; let *him* die in peace, rest in hope, and rise in glory. *Amen.*

IV.

Lord, we know and believe assuredly, that whatsoever is under thy custody cannot be taken out of thy hands, nor by all the violences of hell robbed of thy protection: preserve the work of thy hand, rescue *him* from all evil; and let *his* portion be with the patriarchs and prophets, with the apostles and martyrs, and all thy holy saints, in the arms of Christ, in the bosom of felicity, and the kingdom of God for ever.

O Saviour of the world, who by thy cross and precious blood hast redeemed us; save and help this thy departing servant, we beseech thee, O Lord. *Amen.*

UNTO thy gracious mercy and protection we commit *him*. O God the Father, bless *him* and keep *him*. O God the Son, make thy face to shine upon *him*, and be gracious unto *him*. O God the Holy Ghost, lift up thy countenance upon *him*, and give *him* thy peace, both now and evermore. *Amen.*

For Recovery from Sickness.

ETERNAL God, and merciful Father, wonderful in thy doings, and gracious in all thy dispensations towards the children of men, and to whom alone belong the issues of life and death; I, thine unworthy servant, prostrate myself before thee with all the fervent affections of a grateful breast, for having raised me from the bed of sickness, and again restored me to the

blessings of health. Thou hast chastened and corrected me, but thou hast not given me over unto death. Thou hast saved my life from destruction, and crowned me with mercy and loving-kindness. Blessed be thy holy name for supporting me under the pain and anguish of my sickness, for the seasonable supplies of patience and comfort which thou hast graciously afforded me, and for having raised me from the bed of death. I adore the riches of thy goodness, in giving me a right knowledge of thee and of thy ways, and in making them the happy means of bringing me to a sense of the evil of my doings, and to a serious consideration of my future state. Before I was afflicted I went astray: I forgot my duty to thee, and followed the imaginations of mine own heart; my thoughts were engrossed with the business of this world, and the care of my soul was neglected and forgotten. But thy chastisements have brought me back into the right way, and mine affections are now placed upon the things that concern mine everlasting salvation. To thee, therefore, O God, will I live in holiness and righteousness all my future days, forsaking every evil way, and studying above all things to do that which is well-pleasing in thy sight. And under a sense of mine own weakness and frailty, I earnestly implore the assistance of thy Holy Spirit, to subdue mine inordinate desires, to break the power of all evil habits, and to keep me steadfast in every promise and resolution that I made before thee in the day of my distress. Give me grace always to make eternity my chief care and concern; and let thy late gracious warning of mortality teach me the un-

certainty of mine abode upon earth, and oblige me to live in a constant preparation for death; that so, having duly profited by thy fatherly chastisement, and employing the remainder of my days to thy glory and the salvation of my soul, I may, whenever mine appointed time shall come, change this frail state of mortality for an immortal crown of glory that will never fade away. Grant this, O God, for the sake of Jesus Christ. *Amen.*

For Resolution to Redeem the Time.

ALMIGHTY God and heavenly Father, who desireth not the death of a sinner, but rather that he should turn from his wickedness and live; look down with mercy upon me, thy sinful servant, depraved with vain imaginations, and entangled in long habits of sin. Grant me that grace, without which I can neither will nor do what is acceptable to thee. Pardon my sins, remove the impediments that hinder mine obedience, enable me to shake off sloth, and to redeem the time mispent in idleness and sin, by a diligent application of the days yet remaining to the duties which thy providence shall allot. Vouchsafe me such assistance of thy Holy Spirit that the continuance of my life may not add to the measure of my guilt; but that I may so repent of the days and years passed in a neglect of those duties which thou hast commanded, in vain thoughts, in sloth, and in folly, that I may apply my heart to true wisdom, by diligence redeem the time lost, and by repentance obtain thy gracious pardon. Thou, who knowest my frailties and

infirmities, strengthen and support me, that I may now continue steadfast in obedience, and work out my salvation with diligence and constancy; that so, during this life, I may faithfully serve thee in that state to which thou shalt call me; and, at last, by a holy and happy death, be delivered from the struggles and sorrows of this mortal state, and obtain everlasting happiness by thy mercy, for the sake of Jesus Christ our Lord. *Amen.*

On the Return of the Day of One's Birth.

MOST gracious God and merciful Father who hast prolonged my life to another year, look down with mercy upon me, and grant that I may turn from my wickedness and live. Let not my manifold sins and negligences avert from me thy fatherly regard; forgive the days and years which I have passed in folly, idleness, and sin; and fill me with such sorrow for the time mispent, that I may amend my life according to thy holy word. Enlighten my mind that I may know my duty; and that I may perform it strengthen my resolution. Let not another year be lost in vain deliberations; let me remember that of the short life of man a great part is already past in sinfulness and folly. And as every day brings me nearer to mine end, let every day contribute to make that end holy and happy. Enable me to use all the enjoyments of this life with temperance, and to run with diligence the race that is set before me. Deliver me from the bondage of evil customs, and take not from me thy Holy Spirit. Relieve my perplexities, strength-

en my resolutions, and enable me to do my duty with vigour and constancy; that so, when the fears and hopes, the pains and pleasures of this life shall have an end, I may be received to everlasting happiness, for the sake of Jesus Christ, my Lord and Saviour. *Amen.*

At the Close of the Year.

ETERNAL God, in whose hands are the issues of life and death, by whose will all things were created, and by whose providence they are still sustained, I now appear in thy presence, the wretched mispender of another year, laden with its sins, and accountable for its mercies, I return thee hearty thanks that thou hast given me life, and that thou hast continued it even unto this day; that thou hast hitherto forborne to snatch me away in the midst of sin and folly, and hast permitted me still to enjoy the means of grace, and vouchsafed to call me yet again to repentance. Grant, O merciful God, that thy call may not be in vain; that my life may not be prolonged to increase my guilt, and that thy gracious forbearance may not harden my heart in impenitence and wickedness. Let me ever remember, that as days and years pass over me, I approach nearer to that grave where there is no repentance, and to that awful night in which no man can work. Grant then, gracious God, that I may from this day amend my life, and employ the manifold gifts of thy mercy to the honour of thy name, and the promotion of mine own salvation. As I approach nearer the grave let my faith be invigorated, my hope exalted,

and my charity enlarged. Make me to remember that every day is thy gift, and ought to be used according to thy command; that so, when my years are brought to an end, like a tale that is told, and I am summoned to appear before the throne, the awful throne of the great Jehovah, I may be welcomed to the realms of everlasting happiness and glory, for the sake of Jesus Christ, my Lord and Saviour. *Amen.*

For the Blessings of the Year.

O God, the Fountain of all goodness, and the Creator and Preserver of all things, who, with unerring wisdom maintainest the beauty and order of nature, and in whose power alone it is to give fruitful seasons, and to fill our hearts with food and gladness; I look up with joy and confidence to thy gracious power, which hath caused the returning seasons to know their place, hath preserved unto us the appointed weeks of harvest, hath caused the earth to yield her increase, and hath crowned the year with thy goodness. O God, thou hast not suffered the hopes of the husbandmen to fail; continue then, I beseech thee, to bless us with the bounties of thy providence. May the earth be enriched with the rain of heaven; may grass grow for the cattle, and herbs and fruits for the service and sustenance of man; may our pastures be clothed with flocks, our valleys covered with corn, and the year crowned with thy goodness; and may *we* so improve the various blessings of thy providence, by a sober, temperate, and charitable enjoyment of them; and so bring forth the

fruits of holiness all the days of our life, as to be prepared for the unchangeable felicities of thy heavenly kingdom. Grant this, O God, for the sake of Jesus Christ. *Amen.*

For a due Improvement of Time.

BLESSED Lord, I adore thine infinite mercy, which hath not cut me off in the midst of my follies; I laud and magnify thy wonderful goodness, which hath hitherto spared and indulged me with a longer time for repentance. Teach me then, O God, by the daily instances of mortality, which are before mine eyes, to see how short and uncertain mine abode on earth is, and so to number my days, that I may apply my heart unto wisdom; rest satisfied with the appointments of thine unerring providence in this life; and at last attain the end of my faith, hope, and charity, even eternal salvation. May I spend the remainder of my time on earth in the faithful discharge of my duty; and live in such a manner, as I shall wish to have done, when my change approacheth, and thus be prepared to meet my God. Whatsoever my hand findeth to do, may I do it will all my might; since there is no work, nor device in the grave, whither I am hastening. Knowing that I cannot tell what a day may bring forth, but that even this very night my soul may be required of me, may I be excited to use all diligence in working the work of thee, my God, while it is day, aware that the night of death, in which no man can work, is coming, and may surprise me, heedless of its approach, and unprepared for its

arrival. Daily influenced by these considerations, may I be enabled to live the life of the righteous, that so my latter end may be like his. May I so follow the good examples of those who have departed this life in thy faith and fear, that at length I may with them be a partaker of thy heavenly kingdom. May I glorify thee on earth, and finish the work which thou hast given me to do, that at the hour of death my heart may not reproach me; but that I may be able to exclaim in the triumphant language of the Apostle, O death, where is thy sting? O grave, where is thy victory? And, finally, when I shall stand before thy righteous tribunal at the last day, I may hear this joyful sentence pronounced upon me, Well done, good and faithful servant, enter thou into the joy of thy Lord. Grant this, O God, for the sake of Jesus Christ. *Amen.*

On the Choice of Friends, and the Duties of Friendship.

BLESSED Lord and Father of us all, give me, I beseech thee, wisdom to imitate the example of Christ in the proper choice of mine acquaintance and my friends. Let me, by thy grace, choose such as are honest and virtuous, steadfast and sincere. Let my friendship be generous and faithful, and not founded on mean views of ambition, of interest, or of avarice. By the assistance of thy grace, let me know what ought to be the real end and design of true friendship. Let me learn that by thy providence it is useful for the mutual society, help, and comfort, which one friend ought to afford to another, both in

prosperity and adversity. Give me grace, O God, to remember always that no friendship is true but that which is founded on virtue. Give me grace to follow the example of the first disciples of our Lord, in loving my brother, and in becoming a fellow-labourer for the advancement of thy glory, and the welfare of mankind. And to this end, enable me by the assistance of thy Holy Spirit, so to sweeten mine own temper, and improve myself in virtue and religion, as to become worthy of connecting myself with those who do thy heavenly will. Grant this, O God, for the merits and mediation of thy Son, Jesus Christ. *Amen.*

On the Death of Relatives or Friends.

ALMIGHTY and most merciful God, in whose hands are the issues of life and death, and who dost not willingly grieve the children of men, but in thy visitation rememberest mercy; teach me by thy grace to bear the loss of that dear Person whom thou hast taken away from me with patience and resignation, and to make a right use of the affliction which thy fatherly hand has laid upon me. Thou hast given, and thou hast taken away; blessed be thy holy name. Make me thankful, O Lord, for the comforts and blessings which I still enjoy, and sanctify to my soul all the sufferings which in the course of this mortal life thou shalt appoint. Let the death of friends and relations help to keep me always mindful of mine own mortality; and grant me the assistance of thy Holy Spirit, that I may remember with thankfulness the

blessings which in their society I have so long enjoyed. Make me to imitate whatever in their life was acceptable in thy sight, and to avoid every thing by which they offended thee. And grant that by thy grace I may so apply my heart unto wisdom here, that I may hereafter by thy mercy be received into that everlasting kingdom, where all tears shall be wiped away from every face, and where sorrow and sighing shall be for ever done away. Hear me, O merciful Father, for the sake of thy Son, Jesus Christ. *Amen.*

For a Preparation for Eternity.

LORD God Almighty, who hast ordained this life as a passage to the future, by confining our conversion to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward; vouchsafe me the assistance of thy grace, who still have an opportunity of reconcilement to thee, that I may so watch over all mine actions, and correct every deviation in my way to heaven, as neither to be surprised with my sins uncancelled, nor called away with my duties unperformed; but that, when my body descendeth to the grave, my soul may ascend to thee, and dwell for ever in those mansions of eternal felicity, which are prepared for all thy faithful servants, through the merits of Jesus Christ, thy Son, our Lord. *Amen.*

On the Last Judgment.

O Lord Jesus Christ, thou most worthy Judge eternal, fit and prepare me, I beseech thee, for the last great day, the awful period of account. Make me so effectually to think on it at present, that I may not dread its terrors hereafter, but be justified by thy sentence, and clear when I am judged. Dispose my heart to pass that true judgment on its state and condition in this world, which thou wilt be graciously pleased to pass on it in that which is to come; and if my conscience should condemn me, grant that I may escape that condemnation by a speedy and effectual repentance, and always live in this world as if I heard that awful and tremendous summons sounded in mine ears, Arise ye dead, and come to judgment. Quicken me, O Lord, that I may daily prepare for this important period, expect it with hope, meet it with humble assurance, and at length, through the merits of Jesus Christ, mine only Advocate and Saviour, rise from this world of misery to a paradise of endless bliss, where I shall live for ever in the presence of God, and where I shall for ever praise him to all eternity. Grant this, O Lord, for the merits, and through the mediation of thy Son Jesus Christ. *Amen.*

The Husband's Prayer.

BLESSED Lord, who, in the days of primeval innocence, didst appoint and ordain the sacred union of marriage, knowing that it was not meet for man to be alone; accept my humble thanks for having given me a partner in this the nearest

of all relations; and grant that it may be our mutual study to praise and magnify thee, as the Author of all our pleasures, benefits and consolations. Enable me at all times, and on all occasions, to conduct myself as becometh an affectionate husband, and a sincere christian; and may I always consult the present and eternal welfare of her whom thou hast given me, considering, and consequently cherishing, her as mine own flesh. May I never be bitter against her, or insult over her as an inferior; but may I patiently bear with all her infirmities, comply with all her reasonable desires, and treat her as a yoke-fellow and companion, beloved in the Lord. Give unto her, O God, such gracious comforts, as thy wisdom may see proper to dispense; and grant that it may be her grand and chief desire to attain the riches of thy grace, and that meek and quiet spirit which is expressly said to be of great price. May she propose to herself the immaculate Redeemer as the pattern and rule of her conduct; and by the influence of thy Holy Spirit may she be made wise in all those things which pertain to eternal salvation. And grant that, during our pilgrimage here below, we may be lovers of each other's souls, and mutually zealous in every good word and work; that so, when we arrive at that blissful-place where there is neither marrying, nor giving in marriage, we may still continue to sing thy praises, and to ascribe eternal honour to him who hath redeemed us by the sacrifice of himself. Grant this, O God, for the sake of Jesus Christ. *Amen.*

The Wife's Prayer.

ALMIGHTY and everlasting God, whose over ruling providence hath ordained that I should be united to thy servant in the bands of wedlock, and in whose sacred presence I pledged my nuptial vows, be graciously pleased to continue thy goodness, and to bestow upon me the spirit of grace and heavenly wisdom, that I may demean myself prudently and consistently in the character which I now sustain; and that in loving, reverencing, and obeying my husband, I may obtain favour in thy sight. May I, on every occasion, consult the happiness and interest of the dear partner of mine affection; may I, by the guidance of thy Holy Spirit, keep myself humble and modest, faithful and constant, mild and patient, careful and diligent; remembering that I am not only called to share the pleasures and comforts, but also the trials and crosses of the married state; and that it will be my highest privilege to sweeten the afflictions of life, by showing myself a follower of wise and of godly matrons. And if at any time occasions of offence should arise, may I be enabled, either by submissive silence, or by soft and endearing words, to quench the flame of strife, and to keep the unity of the spirit in the bond of peace; and when harmony and happiness prevail, teach me to look up to thee, as the Author of every mercy, and be abundantly thankful. Bless my husband, O Lord, with the choicest of thy benedictions, and preserve him from all evil, that he may walk with pleasure in the way of thy commandments, and adorn the doctrine of his Redeemer in all things. And as

we are one flesh by our union, so make us of one heart, and of one spirit, that we may at all times be helps meet for each other, and that we may dwell together, as joint heirs of the grace of eternal life. And as thou didst send thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to shower down thy blessings upon us, that we, always obeying thy will, and being in continual safety under thy protection, may abide in thy favour in this world, and glorify thee together in the world to come, through the infinite mercies and merits of thy dearly beloved Son, Jesus Christ. *Amen.*

The Parent's Prayer.

O Almighty God, and heavenly Father, of whom the whole family, in heaven and on earth, is named, make me, I beseech thee, a kind and tender parent, truly careful and solicitous to promote the welfare and happiness of my children. Let thy Holy Spirit assist me to form in their tender minds the principles of virtue and religion, to teach them to remember thee their Creator, in the days of their youth, to instruct them in thy fear and love, and to bring them up in the nurture and admonition of the Lord. Let me make it my constant care and endeavour to wean them from all pride and vanity, and to set before their eyes the example of a holy and religious life. Let the powerful efficacy of thy Holy Spirit root out of their hearts all corrupt and sinful affections; and instead thereof do thou sow the incorruptible seed of thy grace, that they may become partakers of thy divine nature, and may

bring forth in their lives and actions the fruits of righteousness and true holiness. Defend them, O Lord, against the evils and temptations of this world; and grant that they may never be led away by its wicked customs and examples, its impious lusts and vanities; but obediently keeping thy holy will and commandments, and walking in the same all the days of their lives, they may prove the instruments of thy glory, by doing good in their generations; and after they have served thee faithfully in this world, may hereafter be made partakers of everlasting happiness in that which is to come, through Jesus Christ our Lord. *Amen.*

For Parents.

O Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named, and who hast commanded us to honour our father and our mother next unto thee; I give thee humble thanks, that thou didst of thy gracious providence vouchsafe me to be born of christian parents, by whose care I was first brought unto thy holy baptism, and afterwards instructed in thy holy religion. Recompense them, I beseech thee, their full reward, even out of the riches of thy heavenly goodness. Give me grace so to love and to honour, to fear and to obey, to help and to pray for them, as in thy holy word thou hast charged and directed me. Give them, I beseech thee, the blessings of peace and plenty; defend them from all dangers both of body and soul; keep them in the steadfastness of thy faith, and in the obedience of thy

holy commands; that so, after many days spent here on earth in peace and happiness, they may at length be admitted into thy heavenly kingdom, to join the society of angels and archangels, and the spirits of just men made perfect; and that thou, seeing mine unfeigned heart and reverence towards them in this life, may grant me that blessing which thou hast been graciously pleased to promise to all those that honour their parents; mayest become my heavenly Father, and number me amongst those thy dutiful and obedient children, who are heirs of thy glorious kingdom, through the merits of thy well-beloved Son, Jesus Christ our Lord. *Amen.*

In Youth.

BLESSED Lord, accept my sincere and hearty thanks for all the mercies which I have experienced at thy hands; for my various powers of reflection, action, and enjoyment; and for every instance of thy fatherly care, from the time I first drew my breath to this present moment of my life. O God, my blessings are more than I can number, and infinitely more than I deserve; let not the commonness of them render me insensible of their value, or of mine obligations to thee, mine unwearied Benefactor. Above all accept the grateful acknowledgment of my heart for the spiritual blessings which I enjoy as a disciple of Jesus Christ; and I beseech thee to grant me thine assistance, that I may walk in all respects worthy of the high and holy vocation wherewith I am called. Pardon all the errors and offences of my past life, and preserve

me from similar errors and faults for the future. In the hour of temptation, may I be preserved from falling by the consideration of thine omnipresence. May I consider how much the happiness or misery of my friends depends upon my good or bad conduct. To my parents and instructers may I manifest my gratitude and love, by being all which they can desire. To my relations and friends may I be kind and affectionate, and to all courteous and obliging; and may I never by a harsh, an inconsiderate, or an unfeeling action, interrupt the comfort of an individual, or disturb the quiet and order of society. May I regard my time, and all the opportunities of usefulness afforded me, as talents for which I must give a solemn account. May I be prudent and circumspect, sincere and faithful, and in all cases of evident duty, firm, independent, and decided. May I never remove mine integrity from me, that my heart may not reproach me as long as I live. May I so receive instruction, so improve mine advantages, so increase the happiness of all with whom I am connected and so walk with thee in this life, that I may repose under thy protection, until that glorious day shall arrive, when I shall awake in thy likeness, and be received into the realms of endless life and perfect happiness. These requests I humbly offer up in the name, and as the disciple of Jesus Christ. *Amen.*

For the Aged.

ETERNAL God, the Lord of life and glory, I beseech thee to look graciously upon thine un-

worthy servant, whose hope is only in thine infinite mercy; that mercy, by which my life has been prolonged to old age, and which alone is able to make me eternally blessed. I thank thee for thine inconceivable love in the Lord Jesus Christ, who hath given me such a solid and steadfast ground of hope to support and strengthen my heart, when all the comforts of this life begin to fail; and praise and magnify thy bountiful goodness for those innumerable blessings which, from time to time, thou hast bestowed upon me from the beginning of my life, even unto this day. Help me, O my God, always to solace myself, now the days are come wherein I can have no pleasure, with a perpetual remembrance of all thy past loving kindnesses, and with those hopes which I have of thine endless love in another and a better world. And the more mine outward senses decay, vouchsafe the quicker and more lively sense of those good things, which thou hast reserved for those that have loved and obeyed thee. Preserve me from all discontented thoughts and peevish passions; make me an example unto others of holiness, discretion, temperance, gravity, peaceableness, and patience, that I may with more authority be a teacher of good things, and that my hoary head may be a crown of glory, being found in the ways of righteousness. Pardon me, O Lord, that I have made no better improvement of my time, and experience for furnishing my mind with this wisdom and with those virtues. Pardon all my negligences and offences, and fill my heart with a full sense of thy pardoning mercy through Christ Jesus; that having no other bur-

den but that of age to oppress my spirit, I may rejoice in thee as long as I live; and at last lay myself down to rest in peace, and return my soul with cheerfulness unto thee, whenever thou callest for it, in sure and certain hope of the resurrection from the dead, and of that glory, honour, and immortality, which thou hast graciously promised to all thy faithful servants, by thy Son, Jesus Christ. *Amen.*

For the Ministers of God's Word and Sacraments.

LORD God Almighty, who didst send thy Son into the world to take upon himself the office and character of a teacher, and to reveal the glorious truths of his Gospel to the sons of men; give thy grace, we beseech thee, to all Bishops and other Ministers, that they may be enabled truly to preach thy word; faithfully to dispense thy mysteries; and rightly and duly to administer thy holy sacraments. Enable them to discharge the high and important trust committed to their care with diligence and fidelity. Let utterance be given them, that they may open their mouths boldly to make known the mystery of the everlasting Gospel, not preaching themselves, but Christ Jesus the Lord, and giving to each of thy disciples committed to their charge, their portion of meat in due season. Open their understanding, that they may comprehend and rightly divide the word of truth; and be enabled so to reprove, rebuke, and exhort with all long-suffering and doctrine, that they may win many souls unto Christ, and be watchful over them as

men that must render a strict and faithful account of their charge at the bar of Almighty God. Enable them, in their life and conversation, to show themselves a pattern of good works, and to display both in doctrine and in practice uncorruptness, gravity, sincerity, and soundness of speech, which cannot be condemned. And grant them such a supply of patience, firmness, and christian fortitude, as may enable them to withstand all the opposition which they may be called upon to encounter in the discharge of their evangelical duties; and when all their work is done on earth, and the appointed number of their days fulfilled, remove them, I beseech thee, to the church triumphant in heaven, where, with thy prophets, apostles, and martyrs, they may ascribe eternal praise unto thee, through the merits and mediation of thy beloved Son Jesus Christ. *Amen.*

For Magistrates.

GRACIOUS God, who art justly and emphatically styled the King of kings, the Lord of lords, and the only Ruler of princes; and who art pleased to govern the sons of men by the instrumentality of their fellow-creatures; grant that it may be the constant study of all that are in authority, to walk acceptable before thee, in all wisdom and holiness, truth and sincerity; striving to excel in every thing that is excellent, amiable, and praise-worthy. Preserve in them a spirit of humility, that they may never forget themselves in their station, or refuse to listen to the complaint of the poor; but that, without re-

spect of persons, they may in all cases judge with impartiality, and embrace every opportunity of succouring the injured and oppressed; of assisting the needy; and espousing the cause of those who have no helper. May they ever remember the great responsibility attached to their office, and so discharge their trust on earth, that they may give a good account of it before the judgment seat of Christ, when the thoughts of all hearts shall be made manifest, and every secret act shall be revealed. And since the eyes of all men are upon them, and their example is more influential than that of private characters, may they be the more vigilant in the discharge of every moral and religious duty, and more watchful over their conduct and conversation, that they may put to silence the tongues of wicked men. Fill their hearts with the most fervent affection for thy church and people; that they may zealously countenance and encourage all who live godly in Christ Jesus; while the dissolute and abandoned, perceiving that they bear not the sword in vain, may forsake their evil practices, and learn to do well. And grant, that they may truly and impartially minister justice to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue; that so, after this life is ended, they may appear with comfort before their divine Judge, and be welcomed to the heavenly mansions with these gracious expressions of acceptance—Well done, good and faithful servants, enter into the joy of your Lord. Grant this, O God, for the sake of Jesus Christ. *Amen.*

For Friends and Benefactors.

ALMIGHTY God, who hast expressly declared that he who giveth unto the poor lendeth unto the Lord; and that what he thus layeth out, shall be paid him again; I beseech thee to be gracious and merciful unto all those friends and benefactors for whom I am bound to pray. Of thine especial favour remember and reward all those who have brought me up, and extended to me the blessings of instruction, assistance promotion, or relief. Bless them with every blessing who have done good either to my body by temporal benefits, or to my soul by profitable instruction. Prosper them in all their doings, that in their kind and godly disposition they may have always wherewith to relieve and to comfort others. Give them the consolation of thy Holy Spirit, of a true faith and of a good conscience. And as they have showed mercy unto me, and comforted me, so do thou, O God, help and comfort them in all their distresses, that both they and their families may experience thy gracious assistance in their several estates and conditions here, and find mercy with thy Son our Saviour, at the great, the latter day. Vouchsafe me the assistance of thy grace, that I may not be guilty of any ingratitude, but be always ready and willing, according to mine ability, to recompense them if they should need. Let not that which they have bestowed upon me be cast away; but make it fruitful unto every good work. Grant this, O thou God, who doest good both to the just and to the un-

just, for Jesus Christ's sake, mine only Lord and Saviour. *Amen.*

A Paraphrase of the Lord's Prayer.

BLESSED Lord, our most gracious Father, who dwellest in the light which no man can approach unto, and yet condescendest to hearken to the prayers of all the children of men; let the adorable perfections of thy nature be every where devoutly reverenced and glorified. Let thy kingdom of truth and righteousness prevail to the full establishment of the gospel of Christ. Let thy holy will be obeyed with sincerity and truth by men on earth, as it is by the blessed angels in heaven. Give us, I beseech thee, day by day those things which are needful for our daily support, in that state of life to which it hath pleased thee to call us. And of thy mercy forgive us our manifold transgressions and offences, in like manner as we are ready from our hearts to forgive every one who hath offended us. Suffer us not to be overcome by temptations, but deliver us from the power of Satan, and the deceitfulness and corruption of sin. For thy kingdom ruleth over all things; thou art the sovereign Disposer of all events; and to thee alone are due all glory, worship, and praise throughout all ages, for ever and for ever. So be it, O gracious Father, not according to our poor and weak understandings, but according to the true meaning of this full and most perfect form of prayer, which thy Son himself hath condescended to teach us. *Amen.*

MORNING PRAYER.

ETERNAL God, the Creator and Preserver of all mankind, the Giver of all spiritual grace, and the Author of everlasting life; I, thine unworthy servant, bow down before thee this day under a deep sense of thy goodness, and with a full confidence in thy providence. I give thee thanks that thou hast protected me in the hours of darkness; that thou hast brought me safe to the light of another day; and refreshed me during the past night with quiet rest, and undisturbed repose. O thou, who knowest all mine actions, who art acquainted even with my most hidden motives, and who art of purer eyes than to behold iniquity, I acknowledge before thee mine errors and transgressions, and humbly and earnestly implore thy gracious pardon. Forgive me, O God of mercy, my secret faults, and my presumptuous sins. Remember not against me my disregard of thy presence, thine inspection, and thine authority. Create a clean heart, and renew a right spirit within me; and enable me to walk with steadfastness in the way of thy commandments. With the return of this day, may I return with cheerfulness and satisfaction to my station and employments: and not knowing in this changing scene what I may be called to do, or what to suffer, I commit myself to thy protection, and earnestly implore thy favour, thine assistance, and thy blessing. Lay not upon me more than I am able to bear; but under every evil, grant me support, and under every

temptation make a way for mine escape. In all mine actions, may I acknowledge thee, and do thou direct my paths. May I thankfully receive, and temperately enjoy thy mercies, be patient under the chastisement of thy fatherly hand, and mindful of thy gracious providence. In my daily intercourse with mankind, may I obey the laws of equity and kindness. May I be honest and just in my dealings; true and sincere, innocent and useful; courteous and gentle in my conversation; tender of the reputation of my neighbour; candid to the frailties and infirmities of others; kind and compassionate to the needy and afflicted; grateful to my friends and benefactors; generous and forgiving to mine enemies; and charitable to all men. May I be prudent and discreet in ordering mine affairs, and industrious in the business of my station; that so by a patient continuance in well-doing, I may lay up for myself a crown of glory, honour, and immortality. Endue me with fortitude in the cause of truth and virtue; in seeking occasion to instruct the ignorant, to relieve the wretched and to advance the interests of peace, of truth, and of righteousness. Wean mine affections from the things of this world; and whatever my state and condition may be, give me grace therewith to be content. Let my chief aim and endeavour be to secure the salvation of my soul, and to provide against that time when all earthly comforts shall vanish away. And I humbly beg thy blessing this day upon my honest designs and undertakings. Direct me in all my ways, and prosper the work of my hands. Let thy

good providence watch over me in my going out and my coming in. Enable me in the scenes through which I am this day to pass to walk with thee, and to act as under the notice of thine all-seeing eye. Bless all my friends, relations, and acquaintance; unite us all one to another by mutual love and kindness, and to thyself by the practice of piety and holiness. And because I am not able of myself to please thee, grant me the assistance of thy Holy Spirit, that I may from henceforth live as becometh the gospel of Christ, and at length be received to the joys and glories of thy heavenly kingdom, through the merits of Jesus Christ my Saviour and Redeemer, in whose all prevailing name I implore these mercies at thy hands, and give unto thee thy praise and glory in that most perfect form of prayer, which he hath sanctified with his own lips. *Amen.*

EVENING PRAYER.

MOST gracious God, who inhabitest eternity, and who dwellest in that light which no mortal eye can approach; I, thy sinful creature, acknowledge that I am not worthy to appear in thy presence, or to lift up mine eyes to that place of purity in which thou dwellest. Yet, though mine unworthiness be great, so infinite is thy goodness as to encourage mine addresses to thee by many gracious promises of favour and acceptance; with humble confidence then I presume to approach the throne of thy grace, beseeching thee

in the name and for the sake of thy beloved Son, to be merciful to me in the pardon and forgiveness of all my sins. Give me grace seriously to consider the great work which I have to do, and the uncertainty of the time which thou hast given me to perform it in, that I may not be so foolish as to consume my days in vanity and folly, in the gratification of my corrupt inclinations, and the indulgence of my vicious appetites. Thou hast created me that I might partake of the riches of thy goodness; I bless thee, therefore, for the portion of health and ease; for the food and raiment; for the society and affection of my relatives and friends; for the success which hath attended my lawful undertakings; for the advances which I have been enabled to make in knowledge, wisdom, and virtue; and for the glorious hope that I enjoy, as a disciple of Jesus Christ. Enable me to acknowledge these thy mercies in spirit and in truth; to rejoice in all the communications of thine exuberant goodness, and to yield a cheerful and unreserved obedience to all thy commands. May my friends and relations be the friends of thee; may they be the objects of thy favour here, and of thine acceptance hereafter. Reform whatever thou seest amiss in the temper and disposition of my soul; purge my heart from envy, hatred, and malice; and may I always retire to rest in peace and charity, and with a conscience void of offence both towards thee and towards man. Give me an honest and an upright heart; restrain me from all immoderate desires of the things of this world; from all pride and co-

vetousness; and from all evil-speaking, lying, and slandering. Be thou pleased so to conduct me through all the business and employment, through all the calamities and troubles of this life, that I may attain that happiness which thou hast been graciously pleased to promise to them that obey thee. Raise mine affections more and more to those things that are above, and teach me to moderate my regard to all inferior and sensible objects. Enable me in every situation and circumstance of life, to be not only patient and resigned, cheerful and thankful, well-knowing that all things work together for my good; but also to rise superior to every temptation, to conquer every difficulty, to practise every duty, and to be steadfast, immoveable, always abounding in the work of the Lord. May I lie down upon my bed this night in peace with God, with mine own conscience, and with all mankind. May my sleep be sweet and refreshing under the care and protection of thy providence; for thou art about my bed, and thy tender mercy is over all thy works. As thou hast brought me to the close of this day in safety, so I commit myself to thy care and protection during the slumbers of the night. Watch over me in my defenceless moments, and after quiet and refreshing sleep raise me up in the morning fitted for the duties and events of another day, in health and comfort, with a heart full of love and gratitude to thee my God, and properly and cheerfully disposed to thy service and my duty. And gracious God, when this succession of days and nights shall have an end, receive me into that

glorious state, where I may serve thee without intermission through a happy and everlasting day. Hear and accept me, then through the merits and intercession of thy Son Jesus Christ, in whose comprehensive prayer I sum up all my wants. *Amen.*

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